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MEETINGS AND GREETINGS, SALUTATIONS, OBEISANCES AND COURTESIES OF NATIONS

EDITED BY

WILLIAM TEGG F.R.H.S.

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SIR JUNG BAHADOOR, G.C.B., G.C.S.I., Prime Minister of Nepaul. Evening visit to H.R.H. the Prince of Wales.
(*Copied by permission from "The Graphic."*)

MEETINGS AND GREETINGS.

THE

SALUTATIONS,

OBEISANCES, AND COURTESIES

OF

NATIONS;

WITH NOTES ON

TITLES, DIGNITIES, &c.

"Salutation and greeting to you all."

SHAKESPEARE.

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I DEDICATE

THIS VOLUME

TO MY DEAR DAUGHTER

Marian Louisa,

WILLIAM TEGG,
F.R.H.S.

PREFACE.

IT will not, perhaps, be out of place to introduce a book treating of the formal subject of CEREMONIES, and kindred observances, in a slightly ceremonious manner.

"The name ceremony," Hooker says, "we do not use in so large a meaning as to bring sacraments within the compass and reach thereof, although things belonging to the outward form and seemly administration of them are contained in that name. The remark is applicable to the most trivial ceremonies of social life and of state pageantry, as well as to the most sacred rites of religion, for a ceremony which is its own object would scarcely be entitled to be regarded even as a ceremony. The most empty display has always the ulterior object of imposing on somebody."

In the present little book, I have endeavoured to describe and illustrate the SALUTATIONS, OBEISANCES, and COURTESIES

of nations, countries, and people, including CEREMONIES, which latter may be divided into four classes, *i.e.*, RELIGIOUS, STATE, SOCIAL, and INTERNATIONAL.

In the observances of the people of various nations of the ordinary salutations and greetings, at meeting and parting, we trace the outward signs of courtesy and respect paid by one to another, from the highest to the lowest, from inferiors to superiors, between equals of all ranks, and in every degree of life.

Such tokens of respect and good-breeding are observable in all civilized countries, and are looked upon as part of the rules of life which bind men together in friendship and love—the natural solicitude or inquiry after the welfare of friends and kindred having a tendency to strengthen those feelings of relationship which endear us one to the other.

This is plainly and succinctly shown to a certain extent in the Holy Scriptures. (John xiv. 27; Rom. xvi. 16; 1 Cor. xvi. 20.)

In foreign countries the ceremonies and customs observable at meeting and parting are frequently of a very solemn and formal character, and enforced with the strictest rigour by

the superior in rank from those beneath him; and when not observed with all humility and submission, are punished with the utmost severity.

Among the Eastern nations it was customary for the common people, whenever they approached their prince, or any person of dignity or superior position, to prostrate themselves on the ground before they saluted. This mode of making obeisance prevailed also among the Jews. When honoured with admittance to the presence of their kings, or on being introduced to illustrious personages, they fell down at their feet, and remained in this servile position till they were commanded to rise. It was also customary to kiss the hand or the feet of the person approached, to kiss the hem of his garment, or to embrace his feet. (Luke vii. 38, 45; Matt. xxviii. 9.)

The Negroes are lovers of ludicrous actions, and make all their ceremonies farcical; the greater part pull their fingers till they crack. Snelgrove gives an odd representation of the embassy which the King of Dahomey sent to him. The ceremonies of salutation consisted in the most ridiculous contortions. When two Negro Monarchs visit, they salute each other by snapping the middle finger three times.

I am not aware of any volume relating solely to the manners and customs of salutation; many books of travel touch upon the subject in the countries to which they refer; but such a general collection as is here brought together could not previously be obtained in the compass of a single volume. Many works have been consulted in the compilation, my object being to make it as complete and accurate as possible. How far I have succeeded I leave the reader to judge.

WILLIAM TEGG, F.R.H.S.

PART I.

THE SALUTATIONS OF SCRIPTURE.

THE modes of address and politeness which custom has established in different nations are various. In Judea, as in the East generally, they were very ceremonious and exact in their outward decorum; and in their mutual behaviour they scrupulously observed all the rules and forms in which civility was usually expressed.

We collect from several passages in the Old and New Testament that their salutations and expressions of affection on meeting each other were extremely tedious and tiresome, containing many particular inquiries after the person's welfare, and the welfare of his family and friends; and, when they parted, concluding with many reciprocal wishes of happiness and benediction on each other. Much time was

spent in the rigid observance of these ceremonious forms. When our Lord, therefore, in his commission to the seventy whom He dispatched into the towns and villages of Judea to publish the Gospel, strictly ordered them to "salute no man by the way" (Luke x. 4), he designed only, by this prohibition, that they should suffer nothing to retard and impede them in their progress from one place to another; and that they should not lavish those precious moments, which ought to be devoted to the sacred and arduous duties of their office, in observing the irksome and unmeaning modes of life. Not that our Lord intended his disciples should studiously violate all common civility and decency, and industriously offend against the rules of courteousness and decorum; on the contrary, he commanded them, upon their entrance into any house, to salute it (Matt. x. 12), and observe the customary form of civility in wishing it peace or universal happiness (Luke x. 5).

This injunction to salute no one on the way means only that they should urge their course with speed, and advert to nothing so much as the duties of their commission. There is a parallel passage in the Old Testament, and which beautifully illustrates this. Elisha, dispatching his servant Gehazi to recover the son of the Shunammite, strictly enjoins him to make all the

expedition possible : "Gird up thy loins, and take my staff in thy hand, and go thy way. If thou meet any man salute him not; and if any salute thee, answer him not again" (2 Kings iv. 29). Though the terms of these modes of address and politeness are expressive of the profoundest respect and homage, they soon degenerate, through constant use and frequency of repetition into mere verbal forms and words of course in which the heart has no share. To those empty, insignificant forms which men mechanically repeat at meeting or taking leave of each other, there is a beautiful allusion in the following expression of our Lord, in his last and consolatory discourse with His disciples, when He assured them that He would soon leave them and go to the Father : "Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you" (John xiv. 27). Since I must shortly be torn from you, I now bid you adieu, sincerely wishing you every happiness : not as the world giveth give I unto you—not in the unmeaning, ceremonial manner the world repeats this salutation, for my wishes of peace and happiness to you are sincere, and my blessing and benediction will devolve upon you every substantial felicity. The true meaning of these words being—The peace I give unto you is a real blessing, not a mere expression of common

courtesy and worldly civility. This throws light upon one of the most beautiful pieces of imagery which the genius of a writer ever created. In the Epistle to the Hebrews (chapter xi.) the author informs us with what warm anticipating hopes of the Messiah's future kingdom those great and good men who adorn the annals of former ages were animated. These all, says he, died in Faith—they closed their eyes upon the world, but they closed them in the transporting assurance that God would accomplish His promises. They had the firmest persuasion that the Messiah would bless the world. By faith they antedated these happy times, and placed themselves in idea in the midst of all their fancied blessedness. They hailed this most auspicious period—saluted it, as one salutes a friend whose person we recognize at a distance. These all died in faith; died in the firm persuasion that God would accomplish those magnificent promises, though they themselves had not enjoyed them, but only had seen them afar off. God had only blessed them with a remote prospect of them. They were therefore persuaded of them; they had the strongest conviction of their reality—they embraced them—with transport saluted * them at a distance, confessing that they

* The word in the original is the same as is always used in salutations.

were but strangers and pilgrims upon earth, but were all travelling towards a city which had foundations, whose builder and maker is God.

Among the Eastern nations, it was ever customary for the common people whenever they approached their prince, or any person of dignity, to prostrate themselves. This mode of address prevailed also among the Jews. When honoured with admittance to their sovereign, or introduced to illustrious personages, they fell down at their feet and continued in this servile position till they were raised. There occur many instances of this custom in the Scriptures. The wise men who came from the East, when they saw the child Jesus with His mother Mary, fell down and worshipped Him; as did great numbers in after times. It was also customary to kiss the hand or the feet of the person approached, to kiss the hem of his garment or to embrace his feet (Luke vii. 38, 45; Matt. xxviii. 9).

Among the Jews the forms of greeting were frequently exchanged among persons of different ranks on the occasion of a casual meeting; and this even when they were strangers. Thus Boaz exchanged greetings with his reapers (Ruth ii. 4); the traveller on the road saluted the worker in the field (Ps. cxxix. 8); and members of the same family interchanged

greetings on rising in the morning (Prov. xxvii. 14). The only restriction appears to have been in regard to religion—the Jew of old, as the Mohammedan of the present day, paying the compliment only to those whom he considered "brethren," *i.e.*, members of the same religious community (Matt. v. 47). Even the apostle St. John forbids an interchange of greeting where it implied a wish for the success of a bad cause (2 John 11).

SALUTE (L. *salus*, "health"), "to wish one health" is the apparent rendering of the Hebrew *shalohm*, or *shâlom*, the root-meaning of which is "health" or "peace," *vide* 1 Sam. x. 4; 2 Sam. viii. 10. The term is also translated "welfare," and "prosperity," as in Job xv. 21; Ps. xxxv. 27; lxxiii. 3; and consequently denoted in general a state of temporary happiness. Hence the propriety of the word as a token of good-will. From the earliest ages down to the present time the interchange of the *salaam* in Eastern countries has prevailed as indicative of a reciprocation of pacific and friendly feelings. These interchanges of civilization are in the East attended with a punctilious observation of bowings, prostrations, and other ceremonies which custom has made tokens of honour and reverence, and which vary in each case with the condition of the person to whom

the respect is paid, and the nature of his feelings who is chiefly concerned to manifest it.

Scenes such as those described in 1 Sam. xxv. 6; 2 Kings iv. 26, are still constantly to be seen on the uplands of Judea, and the plains of neighbouring deserts. These ceremonious greetings were a part of that system of minute, grave, wordy, and ceaseless politeness which is characteristic of Orientals and not least of the inhabitants of Palestine.

On approaching and on leaving each other (2 Sam. xviii. 21), the lowly bowed before the lofty, having in the inclination of the body due regard to their relative position in society (Gen. xix. 1; xxiii. 7; 2 Sam. ix. 6; xviii. 21), sometimes once, and even repeatedly (Gen. xxxiii. 3; 1 Sam. xx. 41). Before princes and officers of state it was usual to fall down to the ground, so as to do homage even to their feet (Gen. xlii. 6; xliv. 14; l. 18; 1 Sam. xxv. 23; 2 Sam. xiv. 4; xix. 18; 1 Kings xviii. 7). It was also customary to fall on the knees (2 Kings i. 13; Matt. xxvii. 29; Acts x. 25). If any inferior mounted met a superior on foot, he forthwith got down from his beast and made the appropriate salutations (Gen. xxiv. 64; 1 Sam. xxv. 23). Among persons of similar condition greetings were little more than compliments, ostensibly meant to show that each considered the

other more honourable than himself, but in fact little else than an exchange of base coin. Kissing on the cheek was a part of the polite ceremonial. Rising to a person on his entrance into an apartment is an ancient mark of outward consideration (Lev. xix. 32; Job xxix. 8). The form of greeting comprised a wish of peace (Gen. xliii. 29), and questions after the health of relatives and friends (2 Kings iv. 26; Judges xviii. 15). As the most simple form the one said, "The LORD be with you," to which the other replied, "The LORD bless thee" (Ruth ii. 4; Judges xix. 20), or "Peace be unto you" (Luke xxiv. 36; John xx. 26).

A reformer in manners as well as in morals, Jesus commanded His followers to salute others besides their friends (Matt. v. 47), in opposition to the narrowness still customary in Western as well as Eastern lands, of confining even common civility to men of the same nation, colour, party, and creed. Among the vainglorious these tokens of honour and reverence were much sought after (Mark xii. 38; Luke xi. 43; xx. 46). Another element in the same system of politeness was yielding the right hand to a person; whence the right hand became the place of honour, and here stood a monarch's favourites and chief officers (1 Kings ii. 19; Ps. xlv. 9; Matt. xxv. 33). Salutations to persons of regal dignity were

accompanied by shouting, music, and the strewing of the way with garments, branches, and flowers (2 Sam. xvi. 16; 1 Kings i. 39, 40; 2 Kings ix. 13; Matt. xxi. 8), the use of torches, and sometimes processions headed by priests.

In addition to the conversational modes of salutation so fully illustrated in the Old Testament there existed subsequently those of an epistolary character, of which examples are given in the New Testament and the Apocrypha. "These," says Dr. Smith in his "Dictionary of the Bible," "were framed on the model of the Latin style:" the addition of the term "peace" may, however, be regarded as a vestige of the old Hebrew form (2 Macc. i. 1). The writer placed his own name first, and then that of the person whom he saluted; it was only in special cases where this order was reversed (2 Macc. i. 1; ix. 19; 1 Esdr. vi. 7). A combination of the first and third persons in the terms of the salutation was not unfrequent (Gal. i. 1, 2; Phil. 1; 2 Pet. i. 1). The term used—either expressed or understood—in the introductory salutation was the Greek χαίρειν in an elliptical construction (1 Macc. x. 18; 2 Macc. ix. 19; 1 Esdr. viii. 9; Acts xxiii. 26); this, however, was more frequently omitted, and the only Apostolic passages in which it occurs are Acts xv. 23 and James i. 1, a coincidence which

renders it probable that St. James composed the letter in the former passage. A form of prayer for spiritual mercies was also used, consisting generally of the terms "grace and peace," but in the three Pastoral Epistles and in 2 John, "grace, mercy, and peace," and in Jude "mercy, peace, and love." The concluding salutation consisted occasionally of a translation of the Latin *valete* (Acts xv. 29; xxiii. 30), but more generally of the term ἀσπάζομαι, "I salute," or the cognate substantive, accompanied by a prayer for peace or grace. St. Paul, who availed himself of an amanuensis (Rom. xvi. 22), added the salutation with his own hand (1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17). The omission of the introductory salutation in the Epistle to the Hebrews is very noticeable.

SALUTING A HOUSE.

"When ye come into a house, salute it" (Matt. x. 12).

When the priests or *pandārams* go into a house, they sometimes sing a verse of blessings; at other times, the priest stretches out his right hand, and says aloud, *Aservātham*—that is, "Blessing."

EASTERN SALUTATIONS.

Among the Orientals, the regular mode of paying

respects is as follows:—To a king, a father, or an elder brother, bow once; before a priest, the temple, or the gods, three times.

They have sixteen different ways of showing respect:—1. To give a seat; 2. Water for the hands; 3. Water for the feet; 4. Water of young cocoa-nuts, milk, perfumed waters; 5. To pour water on a person, that is, to bathe him; 6. To assist in putting on his clothes; 7. To put on the triple or sacred cord; 8. To perfume a person; 9. To adorn him with garlands; 10. To give rice coloured with saffron; 11. To offer sweet incense; 12. To give a lamp or a light; 13. To give camphor; 14. A heave-offering of rice; 15. Betel leaves; 16. To worship by *mantherams.*

UNCOVERING THE FEET.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Exod. iii. 5).

No Heathen would presume to go on holy ground, or enter a temple or any other sacred place, without first taking off his sandals. Even native Christians, on entering a church or chapel, generally do the same thing.

No respectable person would go into the house of another without having first taken off his sandals,

which are generally taken off at the door, or taken inside the house by a servant.

EASTERN SALUTATIONS AFTER HEALTH.

"When David came near to the people, he saluted them" (1 Sam. xxx. 21). In the Hebrew, "he asked them how they did." To inquire after the health is in the East, as in England, a common mode of salutation. They do not, however, answer in the same unhesitating way. When a man has perfectly recovered from a fit of sickness, he will not say, "I am quite well;" because he would consider such an expression to savour of boasting, and be afraid of a relapse. He would therefore say, "I am a little better; not quite so ill as I was." Sometimes, when the question is asked, he will reply, "Can you not see for yourself? What answer can I give?"

To say, "You look well," or "have become stout," is very annoying. "Shortly after my arrival in Ceylon," says Roberts in his "Oriental Illustrations," "a very stout Brahmin paid me a visit; and on my saying he looked well, he fell into a great rage, and left the room. I explained to him afterwards, that I did not intend any offence; when he replied, that it was *very unfortunate* to be addressed in such language."

SALUTATIONS OF HOSPITALITY.

"Go to Nabal, and greet him in my name" (1 Sam. xxv. 5). "The aged arose, and stood up" (Job xxix. 8). "Who also honoured us with many honours" (Acts xxviii. 10).

In the Old and New Testament we have some striking examples of what may be termed "good-breeding." Look at the patriarchs and others, in their renunciation of self, their anxiety to please, to show respect to the aged, the learned, the dignified, or those of the sacerdotal character; listen to their affectionate eulogies and touching appeals; and then conclude, have we not in them some of the most pleasing instances of gentility and good breeding? On their great anniversary festivals, the Hindoos always send to "greet" each other. Has a son or daughter been married? has a "male child" been born? has prosperity attended the merchant in his pursuits? does a traveller pass through a town or village, where some of his friends or acquaintances reside? then those whom it immediately concerns send greeting, expressive of their joy, and best wishes for future prosperity.

See them on receiving company. A servant or friend stands at the gate to watch for the approach of the guests, and to give notice to the master of the

house. When they approach the premises, the host goes out to meet them, and, bowing, expresses his joy at seeing them; he then puts his arm over their shoulders, or takes them by the hand, and conducts them into the house. When they retire, he always accompanies them to the gate, and expresses the great joy he has had in their company.

Before people take their food, they wash their hands, feet, and mouth; and when they sit down, they take their places according to rank and seniority. Should any man presume to sit down "in the highest" place when he has not a title to it, he will be sure—as in the parable—to hear the master say to him, in respect to "a more honourable man," "give this man place;" and then, "with shame," he will be compelled "to take the lowest" place.

In supplying the guests, the chief person present is always served the first, and generally by the hands of the host himself. They are also particular as to the order of serving up their viands and condiments; to set on the table certain articles first, would be here considered as much out of place, as it is in England to set on the dessert before the more substantial dishes.

When the visitors have taken what they require, the principal person arises from his seat, and all present follow his example.

PART II.

THE LITURGY.

THE Liturgy (Greek, λειτουργία, a public service) signifies a form of prayer and ceremonial established by ecclesiastical authority, to be used in the public service of the Church, but is especially applied to that used in the celebration and administration of the Eucharist.

The customs established in the performance of divine service, and appointed by the Liturgy of the English Church, are that all priests and deacons are required to say daily the morning and evening prayers. The order of both is the same. They begin with several passages of Scripture, which the minister says aloud. These are followed by an exhortation to prepare for the General Confession of sin, which is said kneeling by the minister and the whole congregation.

The Absolution is pronounced by the priest standing, the people still kneeling; for receiving forgiveness requires an humble posture, but forgiving shows authority. After the Absolution, the priest and congregation, all kneeling, say the Lord's Prayer, which is followed by some responses, reading a psalm and a lesson out of the Old Testament, as set down in the calendar at the beginning of the Liturgy, and singing or reciting the *Te Deum*, or *Benedicite omnia;* another lesson is then read out of the New Testament, and a hymn or psalm sung. The people next, all standing, say or chant the Creed, also the Lord's Prayer a second time. Several responses follow and three collects, after which prayers are offered for the King or Queen; the members of the Royal Family; a third for the clergy; St. Chrysostom's Prayer; and then the Blessing is pronounced and the congregation depart.*

RELIGIOUS RITES.

According to Chambers's "Encyclopædia," the proper meaning of the word RITE (Latin, *ritus*) as applied to religious ceremony "is in general an external sign or

* It is beyond the province of the present little book to offer any explanations of the Liturgies of the English and other Churches; but the reader who is curious in the matter will find every information in the numerous works which have been published by the most eminent authorities of the various denominations.

action employed in religious use, and designed either to express or to excite a corresponding internal religious feeling. Such are, for instance, the uplifting or outstretching the hands in prayer, the imposition of hands in blessing, &c. The ancient Jewish religion abounded with rites and ceremonies, and, through their excessive multiplication in the religions of the Gentiles, religion degenerated almost entirely into outward form. A marked distinction in this respect is drawn by our Lord (John iv. 23) between the old and the new law, which one class of Christians have interpreted as a condemnation of all external ceremonial; while even those who contend for the retention of ceremonies in Christian worship require that their use should always be accompanied and elevated by the corresponding internal spirit.

* * * * * * * *

"The name 'rite' is sometimes used to signify the aggregate of all the ceremonies used in a particular religious office, as the 'rite' of baptism or of the Eucharist. In a still wider sense it is used of the whole body of distinctive ceremonial, including the Liturgy employed by a particular community of Christians. In this way we speak of the 'Roman rite,' the 'Greek rite,' the 'Syrian rite,' the 'Armenian rite,' the 'Coptic,' or the 'Slavonic rite.'"

THE CEREMONY OF THE MASS.

The Roman Catholics look upon the Mass as the most acceptable of all adorations, and the most effectual of all prayers. And the ceremonies observed at its performance are so imposing and majestic, that a brief narration, carefully condensed from several authentic works, will be found of special interest to the general reader.

"The Church," says Picart, "not only prays herself, at this sacrifice, which the priest offers up to God in the most solemn and majestic manner that human nature has been capable of devising; but Jesus Christ, by the sacrifice of His own body, offers up to His Father the most perfect adoration that can possibly be paid to Him, since it is offered by a God. In short, it is Jesus Christ who alone and always acts in this sacrifice. The priest is but His minister, His instrument, His organ: 'tis Christ that leads and directs him, and makes the action of the priest effectual, who offers Him as a propitiation for sin; so that, however corrupt the priest may be in his morals, the sacrifice is equally salutary to the Church."

The Mass consists of two principal parts, *viz.*, the first from the beginning to the offering, which was formerly called the "Mass of the Catechumens;" and

the second, from the offering to the conclusion, called the "Mass of the Faithful." All persons, without any distinction, were present at it till the offering; because in this first part the lessons from Scripture, and the preaching of the Gospel, were included, from which none were to be shut out. But after the sermon, none were permitted to have a share in the sacrifice, but such of the faithful as were duly qualified to partake of it. The catechumens were ordered to depart, together with those who were possessed, and the penitents, who were always shut out, and kept from the communion, by even the sight of the mysteries, for which reason the deacon cried out, "Holy things are for such as are holy, let the profane depart hence."

In the proper observance of the Mass, devotion has discovered in all the actions which the Church holds to be mysterious, and of service to the belief of the faithful Christian, a complete allegory of the Passion of our Lord. The mysteries and the allegory may be briefly summarized thus:

1. The good Christian, who is desirous to lift up his heart to God whilst the priest goes to the altar is to regard this action as an allusion to Christ's retreat with His apostles to the Garden of Olives. He went thither in order to prepare for the offering up of Himself as a propitiation for the sins of mankind;

thus the priest going to the altar is preparing himself for the Sacrifice of the Host, which is the sacred body of JESUS CHRIST.

2. Before the priest begins mass he repeats a preparatory prayer, in which the faithful are expected to join their hearts with him.

3. The idea which the confession of the priest before the altar sets before the mind of the Christian, consists of a series of reflections conveying the impression that JESUS CHRIST, prostrate in the Garden of Olives, sweated blood on the evening before He was to suffer the most shameful and cruel death, and confessed to God the sins and iniquities of the whole race of mankind.

4. The priest next goes up to the altar, and kisses it; which is the token of his reconciliation with God, and of the faithful through him.

5. After the priest has kissed the altar, and while the *Introite* is being sung, he thurifies it, that he may offer up to God the prayers of the faithful, which are signified by the perfume. The *Introite* is called the entrance and beginning of the Mass, and varies every day according to the mystery or festival to be celebrated. The *Kyrie eleison*, which signifies "Lord, have mercy upon us," is a Greek prayer, immediately following the *Introite*, and is three times addressed to

each of the persons in the sacred Trinity, to show how much we stand in need of God's goodness and mercy.

6. The priest next implores the goodness and mercy of the Supreme Being in behalf of himself and the congregation of the faithful.

7. After the *Kyrie eleison*, our Lord is understood to show Himself to the faithful, by the priest's giving out and the choir's continuing the *Gloria in Excelsis*. It is also called the "Hymn of the Angels," because it begins with the words which the angels sang immediately after our Saviour's Nativity. The priest kisses the altar every time he turns towards the people. He salutes the assembly, saying, *Dominus vobiscum*, "The Lord be with you." The people return the salutation in these terms, *Et cum spiritu tuo*, "And with thy spirit." The priest and people alternately salute each other divers times during the Mass, to show the harmony which there ought to be between them in the celebration of the mysteries. The priest who officiates turns to the altar and reads the collect, which is a prayer containing a summary of all that the Church begs of God in the office of the day.

8. The priest reads the Epistle, which alludes to the accusation brought against Jesus Christ before Pontius Pilate.

9. The *Gradual* is sung after the Epistle. In the meantime the deacon presents the incense to the priest, who blesses it, saying over it, "May God bless thee to whose honour thou shalt be burnt." The priest, either kneeling or bowing lowly to the altar, repeats to himself the prayer which begins with these words, *Munda cor*, &c. The priest and people are now to look upon themselves as going to answer before the tribunal of the King of Kings.

10. The priest next reads the Gospel. The Gospel is carried from the right side of the altar to the left, which is emblematical of the preaching of it to the Gentiles, after the refusal of the Jews and their contempt of its doctrines.

11. After the Gospel the sermon is preached by the priest. The priest and the choir first kiss the Gospel, the former saying, "Behold the sacred law," &c., to which the latter reply, "I believe in my heart, and confess it with my mouth," the priest adding, "May our sins be blotted out by the words of the Gospel." After the sermon the Creed is sung by the whole congregation, which being completed, and the priest having kissed the altar, he turns to the people and salutes them as already mentioned. The offertory follows next, and the priest then offers up the Host.

12. The priest elevates the chalice, in order to offer

it according as was prescribed for oblations by the law (of the Jews), and then covers it.

13. The priest blesses both the bread and the wine, which he has offered up to God. He afterwards blesses the frankincense, and perfumes the bread and wine, praying that the sweet smell of this sacrifice may be more acceptable to Him than the smell of victims sacrificed to Him under the law. In the next place the altar is perfumed. Lastly, the priest washes his fingers in imitation of our Saviour, who washed the feet of his Apostles.

14. As soon as the priest has washed his fingers he makes a profound bow to the middle of the altar, and, addressing himself to the ever-blessed Trinity, makes a second oblation of bread and wine. He then turns himself to the people, and exhorts them to pray to God that the Sacrament which is going to be offered may be acceptable in His sight, to which the people answer. The priest then prays in a low voice, which prayer is one of the *Secretums* of the mass.

15. At the close of the *Secretum*, which is to be looked upon as the treasury in which the priest shuts up the prayers of the faithful which have been repeated, he raises his voice, and says, *Per omnia sæcula*, &c., "For ever and ever, &c.," after which he exhorts the people to lift up their hearts, for the hour

of consecration is at hand. The addresses of the priest are now about to bring down the Lord of heaven and earth upon the altar; and the people answering that they are in the disposition which is required of them, the priest then exhorts them to return their thanks to God for it, to which the people again answer: that it is meet and necessary so to do. The priest after this addresses himself in a prayer to God the Father. This is called the "Preface," which is followed by the *Sanctus*, "Holy, holy is the Lord," &c., which the people sing in order to celebrate the glory and majesty of the Supreme Being.

16. What follows is called the "Canon," and begins thus, *Te igitur, clementissime Pater*, &c. "We therefore humbly beseech Thee, O most merciful Father." In this part of the Mass the living are commended in such manner as is mentioned in the remark by praying to God for the redemption of their souls, and the hopes of their salvation, &c. This part is applied to Christ, who bare the Cross, and went to die for us, that we might live.

17. The priest soon after this commemoration covers the Host and chalice with his hands. This imposition denotes that union which is between the person who sacrifices and the Host which is offered up; and here the priest testifies that he offers himself up as a

sacrifice to God as far as he is able, for the salvation of mankind.

18. The priest makes the sign of the Cross over the Host and chalice, and pronounces the words whereby is instructed and ordered the Sacrament of the Eucharist for the perfection of the "Consecration." Our Saviour, therefore, who by His pronunciation of that at the Last Supper changed the substance of bread and wine into that of His body and blood, here works the same ineffable alteration by his Almighty power.

19. The adoration, likewise, of the Sacred Host by the priest, and his elevation of it to be worshipped by the people, represent our Saviour lifted upon the Cross, for ever adorable, but more particularly at the time of His sufferings.

20. After the priest has consecrated the chalice by pronouncing the words of our Saviour, "This is the cup of my blood," &c., he lifts up the blood of the Lord Jesus that the people may adore it, and by their prayers beg of God the good effects of the sacrifice which he is then offering.

21. By virtue of this sacrifice, the priest afterwards recommends to God the souls of all the faithful who are in purgatory, and more especially of those whom he is under some particular obligation to remember.

This prayer has a relation to that which our Saviour made on the Cross for His enemies.

22. After this the priest raises his voice and, smiting his breast, begs God's blessing on himself and the congregation, through the mediation of such saints as he expressly nominates. He likewise implores the Divine Majesty to grant both him and them a place in His kingdom, as the penitent thief did of JESUS CHRIST upon the Cross.

23. He elevates the Host and cup, and says the *Per omnia.* As the bread which is offered to the faithful is only blessed with a design to be distributed among them in the Communion, he here repeats the Lord's Prayer aloud, in order to prepare them for it, and for this last part of the Mass, which is the consummation of the sacrifice; and when he comes to the words "Give us this day our daily bread," the deacon takes the paten and lifts up and shows it to the people, to inform them that the Sacrament is going to be administered. He then returns it to the priest.

24. After the Lord's Prayer, the priest says a private one to God, to procure his peace by the mediation of the blessed Virgin and Saints. When he has done he puts the Sacred Host upon the paten and breaks it, which represents the agony of our Saviour, who recommended His soul to the Heavenly Father, as having

been offered up to Him as a propitiation for that sin which had broken the peace, and separated man from his Maker.

25. Whilst the priest is putting a part of the Host into the chalice, the true Christian, with the eyes of faith, is to follow Christ descending into limbo.

26. Then the priest says, and the choir sings, *Agnus Dei*, &c., "O Lamb of God," &c., thrice over, and the priest as often smiteth his breast. This action is an allusion to the sorrow of Christ's disciples who, having seen His sufferings, returned home smiting their breasts.

27. After the *Agnus Dei*, the priest once more prays for the peace of the Church. When this is over, he kisses the altar, and the instrument of peace,* which is presented to him by the deacon. The deacon receives it from him again, and then it is sent round to all the congregation, with these words said to every particular person, "Peace be with you." Whilst the peace or *paxis* is kissing, he prepares himself for the communion by two other prayers said to himself. When before the Host, he first adores it, and then says in a low voice, "I will eat of the celestial bread," &c., and, smiting his breast, adds

* This is called the Paxis, being a small plate of gold or silver, with the Crucifix engraved or raised upon it.

these words, "I am not worthy that Thou shouldst enter my house," &c., which are thrice repeated. After he has partaken of our Lord's body, he uncovers the chalice, and repeats this verse of Psalm cxvi. (according to the Vulgate), "What shall I give unto the Lord for all the good things He hath done for me?" Adding the rest of that verse, "I will take the cup of salvation," &c., he makes the sign of the Cross with the chalice, saying, "May the blood of our Lord Jesus Christ keep my soul," &c. When the priest has received the communion, he administers it to the people. To the priest's communicating is applied the burial of our Lord's sacred body, who died, was buried, and descended into hell, that we might live. After the communion of the priest and people, the choir sing the anthem called the Communion.

28. After this, the priest, putting wine into the chalice, in order to take what is called the "Ablution," repeats a short prayer, in which he begs of God, that this communion, which to the outward sense appears a temporal remedy, may prove to the hearts of the faithful a means to obtain a blessed eternity. Afterwards he causes wine and water to be poured out for the second ablution, and accompanies this action with another short prayer; and then salutes the congrega-

tion. These ablutions allegorically represent the washing and embalming of the body of Christ.

29. The priest sings the Post-Communion. This is a prayer in which he begs of God the good effects of the sacrament then just received. The Post-Communion may be looked upon as a representation of our Saviour's resurrection.

30. The priest then turns towards the people, salutes them as the ambassador of Christ, and announces His peace to their souls.

31. The last prayers, and the beginning of St. John's Gospel, which the priest repeats after the sacrifice of the Mass, are instructive lessons, which revive in the heart the doctrines which JESUS CHRIST, after His resurrection, taught His disciples, for forty days together.

32. The congregation is then dismissed, with these words, *Ite, missa est*, "Depart, the mass is concluded." To which they answer, "God be thanked."

33. Lastly, the people receive the benediction from the person, who officiates or the bishop, if he happens to be present, which is a representation of those blessings showered down by our Saviour upon His apostles, by the mission of the Holy Ghost.

The order in which are placed those who come to Mass ought not to be omitted. The Sanctuary, other-

wise called the *Presbyterium*, is appointed for the person who officiates and his assistants; the choir for the clergy who are dressed in surplices; the upper part of the nave for the men, and the lower for the women.

The congregation must kneel from the beginning of the Mass to the *Kyrie*, stand during the aspersion of the holy water, kneel again during the prayer which follows it; stand at the *Gloria in Excelsis*, and kneel during the prayers. They may sit from the beginning of the Epistle to the Gospel, and then they must stand again. They sit at sermon and kneel at prayers; then stand while the priest repeats the first words of the Creed, then sit; but kneel and bow when he comes to *Et incarnatus est*, &c., "Was conceived of the Holy Ghost."

They afterwards sit at the conclusion of the Creed, but stand up when the priest says, *Oremus*. The people sit likewise till the "Preface," at which they stand. They kneel at the *Sanctus*, and till after the communion, rise when the priest says, *Dominus vobiscum*, kneel again till after the priest's benediction, and then stand again during the last Gospel. "And," says a French author, "the benefit and advantage which may be reaped from the various postures which the Church directs to be observed during Mass is

this: Kneeling is a token of the sincere Christian's humiliation and repentance; Standing denotes the confidence with which he ought to address his prayers to God, and the resolution with which he ought to execute His Divine will; and Sitting shows the steadiness requisite for persevering in His service."

According to a writer in Chambers's "Encyclopædia," "the Mass is now in general denominated, according to the solemnity of the accompanying ceremonial, a 'Low Mass,' a 'Chanted Mass,' or a 'High Mass.' In the first, a single priest simply *reads* the service, attended by one or more acolytes or clerks. The second form differs only in this, that the service is *chanted*, instead of being *read* by the priest. In the High Mass, the service is chanted in part by the priest, in part by the deacon and sub-deacon, by whom, as well as by several ministers of inferior rank, the priest is assisted. In all these, however, the service, as regards the form of prayer, is the same."

PALM SUNDAY CEREMONIES IN THE ROMAN CATHOLIC CHURCH.

On the first Sunday after the *Lætare* the cross and the images of the saints are veiled, and continue so till the close of Easter-eve. On Palm Sunday palms are prepared at the Pope's chapel; or if they cannot

be obtained, olive-branches are used, adorned with the leaves of the palm-tree, tied up neatly in the form of a cross. These palm or olive-branches are about five feet in length. Things being thus prepared, the Pope goes in procession to the chapel, when his Holiness sprinkles and incenses the branches. After they are consecrated, the chief cardinal-bishop presents two of the largest branches to the Pope; he gives them to two persons of distinction, who, according to the Roman ceremonial, must stand on each side of the Pope, with the branches in their hands. The cardinal-bishop presents the Pope with a third branch, less than the former two in size: this the Pope gives to a chamberlain, and presents the rest to the cardinals, prelates, ambassadors, and noblemen who assist at the ceremony. The branches which the cardinal-bishop offers to his Holiness are beautifully adorned with flowers, and must be kissed by those who receive them. When the chief cardinal-bishop receives he has the honour to kiss the hand and knee of the Pope; the rest of the cardinals also kiss his knee, but the clergy of an inferior order to these only kiss his foot. The ceremony concludes with distributing the branches among the people; and during the service of the Passion all the congregation hold their branches in their hands.

On Palm Sundays the altars are decorated with palm or olive-branches; and the branches designed to be distributed are laid upon a table near the altar, and remain there covered with a white cloth till the time of blessing them.

The incident which this ceremony commemorates tells the people that by the blessing of the branches they are taught that all their thoughts, desires, and faculties ought to be offered to God, formed according to His spirit, and actuated by the impulse of His grace.*

One remarkable custom practised on Palm Sunday, and which may still be observed in some Roman Catholic countries, was the setting a prisoner at liberty; upon which occasion the bishop and clergy go in procession. The ceremony of this delivery is considered to be typical of spiritual freedom. It is borrowed from the Jews, who used anciently to set a prisoner at liberty on the day of the Passover, in commemoration of their deliverance from Egyptian bondage.†

After the palms are distributed, the Procession of the palm-branches is performed. It begins with the deacon's presenting the officiating priest with one of

* The "Ritual" of Alet.
† Picart's "Ceremonies and Religious Customs."

these branches, which he kisses, as also the priest's hand. This being done, the sub-deacon takes the cross, and goes and stands between the two incense-bearers, at the entrance of the sanctuary or chancel. Then the procession starts. Immediately after the deacon, having knelt down and turned himself towards the people, has repeated to them, *Procedamus in pace*, "Let us go in peace," this procession is performed round the church; and when it is ended, Mass is said. During the singing of the Passion, the members of the congregation hold their branches in their hands, not excepting the officiating priest and the ministers of the altar. None are excepted but the deacons, who repeat the service of the Passion, and the acolytes, their attendants. After Mass is ended, every member of the congregation carries home his branch which has been blessed; and the Rituals say that a branch thus blessed is a preservation from several diseases, and an instrument of numberless blessings.*

The Sacristan reserves some of these branches, in order to burn them to ashes for the next Ash-Wednesday.

It is said the Pope Agapetus, who lived about the

* Picart.

middle of the sixth century, first instituted the processions which are performed during Passion week.

THE PROCESSION OF THE HOST TO THE SEPULCHRE.

The ceremony of the Procession of the Host to the Sepulchre, in the Roman Catholic Church, is made after a solemn Mass. The officiating priest and his assistant kneel many times, first on one side of the altar, then in the middle, and afterwards on the second step; after that they come down and the priest puts off the maniple* and puts on the chasuble, and continues in prayer whilst the sacristan or some other person goes and lights the tapers, lays the corporal or blessed tablecloth on the altar, &c.; while another gives out the tapers which are to be used in the procession. The incense-bearers get ready their thuribles, &c., and the cross-bearers clothe themselves in white, in order to walk with the Processional Cross. The ministers range themselves about the altar, draw near to it, and kneel down and pray. Strict care must be taken that they do not turn their backs upon the Host. This the priest first incenses thrice, it being covered with a veil; at the same time an

* "A kind of little stole."—*Picart.*

acolyte puts another veil over the priest's shoulders; after which a deacon takes the Host from the altar, and presents it to the officiating priest, who lifts it up on high before the congregation, the choir at the same time singing the *Pange Lingua.* This being done, the procession sets out, each person bearing a taper in his hand, in such order that the youngest walk first and the oldest last. The superior clergy walk immediately after the priest, who marches under a canopy and carries the Host. On coming to the Sepulchre the youngest place themselves near the cross, which is set opposite to the grave, and the oldest place themselves behind them. This being done they all fall down upon their knees, the incense and cross-bearers excepted; the choir sings and repeats the anthem, *Tantum ergo sacramentum,* till the conclusion of the ceremony. The priest incenses the Host, when a deacon takes it up and holds it in his hands till such time as the priest kneels down before it. This being done, the deacon puts it again in the tabernacle, where the priest incenses it thrice; after which the deacon locks up the tabernacle and gives the key of it to the master of the ceremonies. This is called the carrying of the Host to the Sepulchre.

At the return of the procession the tapers are put

out, those of the acolytes who walk before the cross-bearers excepted. The officiating priest puts off his white vestments and replaces them with purple ones, in order to say the office of the vespers; his attendants do the same, and after the vespers are ended they uncover the altars, the ceremony of which is performed in the following manner:—

The officiating priest must be clothed in purple. It begins by uncovering the high altar, when the priest takes from it the coverings, *pallia*, and other ornaments; but does not take off the cross and its lights. They take away the little table where the church-plate stands, as also the flowers and carpets, and likewise uncover the pulpit and the church walls; all which the sacristan carries into the vestry. The cross is covered with a black or purple-coloured veil; the tabernacle is veiled in the same manner, and is left open as being the house of the living God, who has absented himself from it for some time. The cross, being thus covered with a purple or black veil, must be placed before the tabernacle. When the altars have been uncovered, in order to solemnize the Passion of our Saviour, a black canopy is set over the high altar, and the walls of the church are hung with the same colour. While all this is being done, anthems are sung by the choir.

The uncovering of the altars represents the ignominious manner in which our Saviour was stripped of his garments.

BLESSING THE GOLDEN ROSE.

Pope Urban V. sent on the fourth Sunday in Lent, 1366, a golden rose to Joan, Queen of Sicily, and made a decree by which it was ordained that the Popes should consecrate one at that season every year. This golden rose is enriched with precious stones, and is often sent by the Pope to princesses, or to some church, as a mark of his particular affection. His Holiness blesses the rose in the room where the ornaments are kept, immediately before he goes to hear Mass in his own chapel. The blessing is performed with frankincense, holy water, balm, and musk, mixed together. The benediction being ended, the Pope goes out of the room, and one of his privy chamberlains carries the rose before him, and lays it on a candlestick. Then a cardinal-deacon presents it to his Holiness, who, taking it in his left hand, walks on to the chapel, and with his right hand blesses the faithful who line the way. After this, the rose is returned to the cardinal-deacon, and he gives it to a clerk of the chamber, who lays it on the altar.

Mass being ended, his Holiness gives the rose to whomsoever he thinks proper.

A distinguished Roman prelate says that the rose is remarkable for three qualities, which are to be applied to the faithful of the Church, viz., for its colour, its fragrancy, and taste. The substance of the golden rose, the musk and the balm with which it is blessed, are so many emblems of the divine, the spiritual, and human nature of Jesus Christ.*

A ROYAL CORONATION.

One of the most imposing state ceremonies which can be witnessed in any country is undoubtedly that of a coronation. Fortunately, in the happy island where we reside, this is an event rarely to be witnessed; but, nevertheless, a brief description of the details will necessarily be expected in the present work.

The coronation of George IV. is universally admitted to have been the most splendid processional display which has ever occurred at a state ceremony; and as an instance of regal pageantry worthy of record, we here present a complete account of the ceremony as detailed in a most sumptuous volume,

* Picart.

printed in gold on vellum, illustrated with hand-painted miniatures, and bound in a manner that would satisfy the most fastidious bibliopole, now in the possession of the Corporation of the City of London, in their library at the Guildhall.*

This "monument of art," as it is styled in the dedication, opens thus :—

"A period of one thousand years has elapsed since Coronation Ceremonies were first introduced into England, yet it is probable they never before were so Splendidly Celebrated, and never did the Ritual of Religion, the Pageants of Regality, and the Magnificence of a Royal Banquet, meet in so Grand and so Sublime an Union."

His Majesty George IV. was crowned in the Abbey Church of Saint Peter, Westminster, on Thursday, the 19th of July, 1821, with the rites and ceremonies accustomed to be observed upon occasions of such great and glorious solemnity.

About ten o'clock in the morning his Majesty, preceded by the great officers of State, entered Westminster Hall, and took his seat in the Chair of State. The Deputy Lord Great Chamberlain, Lord High Constable and the Deputy Earl Marshal, placed them-

* Ceremonial of the Coronation of His Most Sacred Majesty King George IV., in the Abbey of St. Peter, West Minster, including the names of the Archbishops, Bishops, Peers and Knights, and principal Officers who assisted in the magnificent ceremony.—West Minster, Queen Street: Printed by John Williams, MDCCCXXIII.

selves in front of the table. The Lord High Steward, and the rest of the great officers, arranged themselves near the State Chair, and the Royal train-bearers on each side of the throne.

His Majesty's Vice-Chamberlain, with the officers of the Jewel Office, brought the Sword of State to the Lord High Constable, who delivered it to the Deputy Lord Great Chamberlain, by whom it was laid upon the table. Then CURTANA, with the two Swords of Justice, being presented, were drawn from their scabbards by the Deputy Lord Great Chamberlain, by whom they were laid upon the table; also the gold spurs. The following procession then advanced up the hall :—

Choirs of the Chapel Royal and Westminster Abbey.
Pursuivants, Heralds, and Kings of Arms.

ST. EDWARD'S CROWN,
carried by the Dean of Westminster.

THE ORB,
carried by the First Prebendary of Westminster.

THE SCEPTRE WITH THE DOVE,
carried by the Second Prebendary.

THE SCEPTRE WITH THE CROSS,
carried by the Third Prebendary.

ST. EDWARD'S STAFF,
carried by the Fourth Prebendary.

THE CHALICE AND PATINA,
carried by the Fifth Prebendary.

THE BIBLE,
carried by the Sixth Prebendary.

The Dean presented the Crown to the Lord High Constable, who delivered it to the Deputy Lord Great Chamberlain, who placed it on the table. The rest of the regalia were delivered by each Prebendary on his knee to the Dean, then to the Lord High Constable, then to the Deputy Lord Great Chamberlain, who placed them on the table.

His Majesty commanded the Peers and Bishops who were to bear the regalia to be summoned, and the Deputy Lord Great Chamberlain delivered them to each. The Bishops of Oxford and Lincoln stood on each side of the King.

The grand procession moved forward to the Abbey, while the anthem, "O Lord, grant the King a long life," &c., was sung alternately, his Majesty's band playing, drums beating, and trumpets sounding.

Order of the Procession.

THE KING'S HERB-STREWER,
Miss Anne Fellowes (daughter of William Fellowes, Esq., M.D., Physician to His Majesty, Bath), strewing the Platform with Flowers.

Miss Eleanor Bond. } Her { Miss Elizabeth Hill.
Miss Sarah Ann Walker. } Six { Miss Aurora Daniell.
Miss Harriet Caldwell. } Maids. { Miss Georgina Collier.

College of Arms Messenger, Beadle and Constable of Westminster, Fifes, Drums, Drum-Major, Trumpets, Kettle-drums, Serjeant Trumpeter.

The Knight Marshal's Men.

The Knight Marshal's Officers.

THE KNIGHT MARSHAL.

The Six Clerks in Chancery.

The King's Chaplains, having Dignities.

Robert Waithman, Esq. } *Sheriffs of London.* { James Williams, Esq.

ALDERMEN OF LONDON,

MASTERS IN CHANCERY.

The King's Serjeant-at-Law.

The Solicitor-General. The Attorney-General.

Gentlemen of the Privy Chamber.

Choirs of Westminster and the Chapel Royal.

Prebendaries of Westminster,
in surplices and rich copes.

The Dean of Westminster,
carrying the New Crown on a cushion of cloth of gold.

His Majesty's Band, in full State Habits.

Knight Commanders of the Most Honourable Order of the Bath,
in the full habit of their Order; hats in their hands.

Knights Grand Crosses of the Most Honourable Order of the Bath,
in the full habit of their Order; hats in their hands.

Barons of the Exchequer and Justices of both Benches.

Justices of the Common Pleas.

Justices of the King's Bench.

Lord Chief Baron of the Exchequer.

Lord Chief Justice of the Common Pleas.

The Vice-Chancellor.

The Master of the Rolls.

The Lord Chief Justice of the Court of King's Bench.

The Clerks of the Council.

His Majesty's Most Honourable Privy Council.

Registrar of the Order of the Garter.

Knight of the Most Noble Order of the Garter,
in the full habit of the Order; hat in his hand.

His Majesty's Vice-Chamberlain,
attended by an Officer of the Jewel-Office, bearing a cushion, on which were placed the Ruby Ring, and the Sword to be girt about the King.

Comptroller of His Majesty's Household.

Treasurer of His Majesty's Household.

Pursuivant of Arms in his Tabard.

THE STANDARD OF HANOVER,
borne by the Earl of Mayo, G.C.H.,
in his Robes of State, attended by a Page, bearing his Coronet.

Heralds of Scotland and Ireland,
in their Tabards.

BARONS,
in their Robes of State; their Coronets in their hands.

Falcon Herald Extraordinary, in his Tabard and Collar of S.S.

Standard of Ireland, borne by Lord Beresford, G.C.B.;

Standard of Scotland, borne by the Earl of Lauderdale, K.T.;

in their Robes of Office, attended by Pages bearing their Coronets.

Bishops of England and Ireland,
in their Rochets, with their hats in their hands.

Two Heralds in their Tabards and Collars of S.S.

VISCOUNTS,
in their Robes of Estate, their Coronets in their hands.

Two Heralds in their Tabards and Collars of S.S.

THE STANDARD OF ENGLAND,
borne by Lord Hill, G.C.B.,
in his Robes of Estate, attended by a Page bearing his Coronet.

EARLS,

in their Robes of Estate; their Coronets in their hands.

Somerset. { Two Heralds in their Tabards and Collars of S.S. } *Richmond.*

THE UNION STANDARD,

borne by Earl Harcourt, G.C.B.,
in his Robes of Estate; attended by a Page bearing his Coronet.

MARQUESSES,

in their Robes of Estate, carrying their Coronets in their hands.

The Lord Steward of His Majesty's Household.

THE ROYAL STANDARD,

borne by the Earl of Harrington, G.C.H.,
in his Robes of Estate, attended by a Page bearing his Coronet.

Kings of Arms. Ionian Order. Gloucester. Hanover.

DUKES,

in their Robes of Estate; their Coronets in their hands.

Ulster King of Arms. Clarenceux King of Arms. Norroy King of Arms.

The Lord Privy Seal, in his Robes of Estate. The Lord President of the Council, in his Robes of Estate.

The Lord Archbishop of York,
in his Rochet, and cap in his hand.

The Lord High Chancellor,
in his Robes of Estate, and Coronet in his hands, bearing the Seals, and attended by his Purse-bearer.

The Lord Archbishop of Canterbury,
in his Rochet; cap in his hand.

THE REGALIA.

St. Edward's Staff, borne by The Marquis of Salisbury.	The Gold Spurs, borne by Lord Calthorpe.	The Sceptre, borne by Marquess Wellesley.
The Third Sword, borne by The Earl of Galloway.	The Curtana, borne by The Duke of Newcastle.	The Second Sword, borne by The Duke of Northumberland.

The Lord Mayor of London.	Lyon King of Arms of Scotland.	Deputy Garter King of Arms.	General Usher of the Black Rod.

The Deputy Lord Great Chamberlain of England,
in his Robes of Estate, carrying his Coronet and White Staff.

High Constable of Ireland. High Constable of Scotland.

Two Serjeants at Arms with their Maces.

Earl Marshal of England;	THE SWORD of STATE, borne by	Lord High Constable of England;

The Duke of Dorset;
in their Robes of Estate, attended by Pages.

Two Serjeants at Arms with their Maces.

A gentleman carrying the staff of the Lord High Steward.	The Sceptre of the Dove, carried by the Duke of Rutland.	St. Edward's Crown, carried by the Lord High Steward.	The Orb, carried by the Duke of Devonshire.	A gentleman carrying the Coronet of the Lord High Steward.

THE PATINA, borne by the Lord Bishop of Gloucester.	THE BIBLE, borne by the Lord Bishop of Ely.	THE CHALICE, borne by the Lord Bishop of Chester.

His Royal Highness
Leopold George Frederick, Duke of Saxe,
Margrave of Meissen, Landgrave of Thuringuen, and Prince of Gotha of Saalfield, K.G., G.C.B.,
in the full habit of the Order of the Garter, carrying in his right hand his Baton of Field Marshal, and in his left his Cap and Feathers.

His train borne by
Lieut.-Colonel Sir Robert Gardiner, K.C.B.

PRINCES OF THE ROYAL BLOOD.

His Royal Highness
William Frederick, Duke of Gloucester and Edinburgh,
Earl of Connaught, Chancellor of the University of Cambridge, &c., K.G., G.C.B.,
in robes of Estate, carrying in his right hand his Baton of Field Marshal, and his Coronet in his left.

His train borne by
Sir Archibald Murray, Bart.

His Royal Highness
Adolphus Frederick, Duke of Cambridge, Earl of Tipperary and Baron of Culloden, &c., Governor-General of Hanover, &c., K.G., G.C.B.,
in Robes of Estate, carrying in his right hand his Baton of Field Marshal, and his Coronet in his left.

His train borne by
Vice-Admiral Alexander Fraser.

His Royal Highness
Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron of Arklow, &c., K.G.,
in Robes of Estate, and his Coronet in his hand.

His train borne by
Major-General Ogg.

His Royal Highness
William Henry, Duke of Clarence and St. Andrew, Earl of Munster, *Admiral of the Fleet*, &c., K.G., K.T., G.C.B.,
in Robes of Estate, and his Coronet in his hand.

His train borne by
Captain Pechell, R.N.

His Royal Highness
Frederick, Duke of York and Albany, Earl of Ulster, Bishop of Osnabrugh, *Commander-in-Chief*, &c., K.G., G.C.B., K.S.E.,
in his Robes of Estate, carrying in his right hand his Baton as Field Marshal, and his Coronet in his left.

His train borne by
Lieut.-Colonel Henry Frederick Cooke.

Gentlemen Pensioners, Standard Bearers.

Barons of the Cinque Ports supporting the canopy of cloth of gold.

His Most Gracious Majesty George Augustus Frederick the Fourth, King of the United Kingdom of Great Britain and Ireland, and Hanover, Defender of the Faith, Guardian of the Duchy of Brunswick. Sovereign of the Orders K. G., G. C. B., K. T., K. P., G. C. H., G. C. M., and G. + And Knight S. A., G. E., E., B. E., and W. Duke of Lancaster, Cornwall, and Edinburgh. Marquess of the Isle of Ely, Earl of Carrick, Viscount Launceston, Baron of Renfrew, Lord of the Isles, and Great Steward of Scotland.

Barons of the Cinque Ports supporting the canopy of cloth of gold.

Gentlemen Pensioners Lieutenant.

The Lord Bishop of Lincoln.

The Lord Bishop of Oxford.

In his Royal Robes, wearing his Cap of Estate adorned with Jewels.

His Majesty's train borne by Eight elder sons of Peers—

Marquess of Douro.	Earl of Surrey.
Earl of Brunswick.	Viscount Cranbourne.
Earl of Rocksavage.	Earl of Uxbridge.
Viscount Ingestre.	Earl of Rawdon.

Captain of the Yeomen of the Guard, in his Robes of Estate; Coronet in his hand.

Gold Stick of the Life Guards in waiting.

Captain of the Band of Gentlemen Pensioners, in his Robes of Estate; Coronet in his hand.

Lords of His Majesty's Bed-chamber.

Keeper of His Majesty's Privy Purse, bearing the Purse.

Pages of Honour to His Majesty.

Aides-de-Camp to His Majesty.

The procession having arrived at the Abbey, the Herb-strewer, with her maids, was provided with seats; as the remainder of the procession entered, they were arranged by the Officers of Arms, who conducted them to their places.

On his Majesty entering, the anthem, "I was glad, &c.," was performed. The King's scholars hailed his Majesty with "VIVAT GEORGIUS REX." The King ascending the theatre, passed into the Chair of State, where, after his private devotion, he was seated, his supporters standing on each side, the noblemen bearing the regalia, the Deputy Lord Chamberlain, the Lord High Constable, Deputy Earl Marshal,

and the great Officers of State standing about the King's chair. On the completion of the anthem, the Archbishop of Canterbury made the

RECOGNITION.

During which his Majesty was standing, all present replying, with repeated acclamations, "God save King George IV." His Majesty then took his seat, and the Bible, Chalice, and Patina were placed on the altar.

His Majesty proceeded to the altar, and, kneeling, made an offering of a pall, or altar cloth of gold; also, his second offering of an ingot of gold; he was then conducted to the Chair of State, and the regalia, except the sword, were laid upon the altar.

The LITANY immediately followed, then succeeded the COMMUNION SERVICE, and afterwards the SERMON, which, being concluded, the Archbishop of Canterbury thus administered to his Majesty

THE CORONATION OATH.*

Sir,—Is your Majesty willing to take the oath?

To which the King answered, I am willing.

Archb.—Will you solemnly promise and swear to govern the people of this United Kingdom of Great

* The Coronation oath used at the State Ceremony in Great Britain and Ireland was fixed by Statute William and Mary, Stat. I. cap. 6.

Britain and Ireland, and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same?

King.—I solemnly promise so to do,

Archb.—Will you, to your power, cause law and justice, in mercy, to be executed in all your judgments?

King.—I will.

Archb.—Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed religion, established by law? And will you maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland, and the territories thereunto belonging? And will you preserve to the bishops and clergy of England and Ireland, and to the churches there committed to their charge, all such rights and privileges as do, or shall appertain unto them or any of them?

King.—All this I promise to do.

The Sovereign then rose, and attended by his superiors went uncovered to the altar, where, kneeling and laying his hands upon the Holy Gospels, he said, "The things which I have herebefore promised, I

will perform, and keep, so help me God." He then kissed the book and signed the oath." *Veni, Creator Spiritus* was sung, and the SERVICE performed preparatory to

THE ANOINTING.

When the anthem "Zadok the Priest" was chanted, His Majesty was disrobed of his crimson robes and cap of Estate. He then proceeded to St. Edward's Chair, where he was anointed by the Archbishop of Canterbury, assisted by the Dean of Westminster. During the Anointing a Pall or Cloth of Gold was held over His Majesty by the Duke of Beaufort, the Marquis of Camden, the Earl of Winchelsea, and the Marquis of Londonderry.

His Majesty was arrayed with the super-tunica of Cloth of Gold and a girdle of the same for the sword. The spurs were taken from the altar, His Majesty's heels being touched therewith, they were again laid upon the altar. He then rose and was girt with the sword, which he offered at the altar. On his return to the Chair it was redeemed.

His Majesty, rising, was invested with the Imperial Robe of Cloth of Gold and the Armil, the Archbishop of Canterbury pronouncing the

EXHORTATION.

THE DELIVERY OF THE ORB, THE RING, AND THE SCEPTRE.

His Majesty was again seated, the Archbishop placed the Orb in his right hand, after which it was returned to the Altar. The ruby Ring being delivered to the Archbishop, he placed it upon the fourth finger of his Majesty's right hand, when the Duke of Norfolk presented his Majesty with a pair of gloves embroidered with the arms of Howard, which the King put on. The Archbishop delivered the Sceptre with the Cross into his Majesty's right hand, and the Sceptre with the Dove into his left hand, the Duke of Norfolk supported his Majesty's arms, or held the Sceptre as was required.

THE CROWNING.

The Archbishop standing before the Altar, consecrated St. Edward's Crown, and followed by the Bishops retired from the Altar (the Dean of Westminster carrying the Crown) which the Archbishop receiving, placed on his Majesty's head; when all present, with repeated shouts, cried "God save the King!" drums beating and trumpets sounding. The Princes then put on their Coronets, and the Bishops their Caps. The Exhortation and Anthem followed. The Archbishop then presented the

HOLY BIBLE

to the King, which was replaced on the Altar. After

the Benediction, his Majesty kissed the Archbishops and Bishops who knelt before him; the *Te Deum* was then sung, during which the King returned to his Chair near the Throne.

THE ENTHRONIZATION

was performed by the Bishops and Peers, the Archbishop delivering the Exhortation. Then his Grace and the other Spiritual Lords, knelt before the King, and pronounced the words of

THE HOMAGE,

(Each person altering for himself the name and Office).

"I Charles, Archbishop of Canterbury, will be firm and true, and faithfully and truly will bear unto you our Sovereign Lord, and your Heirs, Kings of the United Kingdom of Great Britain and Ireland. And I will do, and truly acknowledge the service of the lands which I claim to hold of you, as in right of the Church. So help me God."

They then kissed his Majesty's left cheek severally, and returned.

His Royal Highness the Duke of York, kneeling before the King, for himself and the other Princes of the Blood Royal, pronounced the Homage as follows:

"I, Frederick, Duke of York and Albany, do become your Liege-man of life and limb, and in

earthly worship, and firm and true I will bear unto you, to live and die against all manner of folks. So help me God."

Their Royal Highnesses touched the Crown upon his Majesty's head, and kissed his left cheek, the rest of the Dukes of the Royal Blood doing the same.

This was repeated by the senior of each degree of Peers; after which every Peer singly ascended the Throne, and performed the same ceremony. During this the Duke of Norfolk and the Duke of Rutland relieved the King by occasionally holding his Sceptre; and the Bishops supported his Crown. The Treasurer of the Household strewed the Coronation Medals about.

THE HOLY SACRAMENT.

The King then went to the Altar, where, having taken off his Crown, he received the Sacrament, the Archbishop administering the Bread, and the Dean of Westminster the Cup. The Choir then sang the final anthem, and the ceremony of Coronation was concluded.

DIARY OF A MASTER OF THE CEREMONIES TWO HUNDRED YEARS AGO.

The following amusing and interesting account of the duties and perplexities of a State Master of Cere-

monies is peculiarly suitable to the object of the present work. It was written by Isaac D'Israeli, and forms one of the chapters of the "Curiosities of Literature;" and the whole subject is analysed in the succinct and genial manner of the learned author.

Of court-etiquette, few are acquainted with the mysteries, and still fewer have lost themselves in its labyrinth of forms. Whence its origin? Perhaps from those grave and courtly Italians, who, in their petty pompous courts, made the whole business of their effeminate days consist in *punctilios;* and, wanting realities to keep themselves alive, affected the mere shadows of life and action, in a world of these mockeries of state. It suited well the genius of a people who boasted of elementary works to teach how affronts were to be given, and how to be taken; and who had some reason to pride themselves in producing the CORTEGIANO of Castiglione, and the GALATEO of Della Casa. They carried this refining temper into the most trivial circumstances, when a court was to be the theatre and monarchs and their representatives its actors. Precedence, and other honorary discriminations, establish the useful distinctions of ranks, and of individuals; but their minuter court forms, subtilised by Italian conceits, with an erudition of precedents, and a logic of nice distinctions, imparted a mock

dignity of science to the solemn fopperies of a master of the ceremonies, who exhausted all the faculties of his soul on the equiponderance of the first place of inferior degree with the last of a superior; who turned into a political contest the placing of a chair and a stool; made a reception at the stairs'-head, or at the door, raise a clash between two rival nations; a visit out of time require a negotiation of three months; or an awkward invitation produce a sudden fit of sickness; while many a rising antagonist, in the formidable shapes of ambassadors, were ready to despatch a courier to their courts, for the omission, or neglect, of a single *punctilio.* The pride of nations, in pacific times, has only these means to maintain their jealousy of power: yet should not the people be grateful to the sovereign who confines his campaigns to his drawing-room; whose field-marshal is a tripping master of the ceremonies, whose stratagems are only to save the inviolability of court-etiquette; and whose battles of peace are only for precedence?

When the Earls of Holland and Carlisle, our ambassadors-extraordinary to the court of France in 1624, were at Paris, to treat of the marriage of Charles with Henrietta, and to join in a league against Spain, before they showed their propositions they were desirous of ascertaining in what manner Cardinal Richelieu would

receive them. The Marquis of Ville-aux-Clers was employed in this negotiation, which appeared at least as important as the marriage and the league. He brought for answer, that the cardinal would receive them as he did the ambassadors of the Emperor and the King of Spain; that he could not give them the right-hand in his own house, because he never honoured in this way those ambassadors; but that, in reconducting them out of his room, he would go farther than he was accustomed to do, provided that they would permit him to cover this unusual proceeding with a pretext, that the others might not draw any consequences from it in their favour. Our ambassadors did not disapprove of this expedient, but they begged time to receive the instructions of his Majesty. As this would create a considerable delay, they proposed another which would set at rest, for the moment, the *punctilio*. They observed, that if the cardinal would feign himself sick they would go to see him: on which the cardinal immediately went to bed, and an interview so important to both nations took place, and articles of great difficulty were discussed, by the cardinal's bedside! When the Nuncio Spada would have made the cardinal jealous of the pretensions of the English ambassadors, and reproached him with yielding his precedence to them, the cardinal denied this. "I

never," said he, "go before them, it is true, but likewise I never accompany them; I wait for them only in the chamber of audience, either seated in the most honourable place, or standing, till the table is ready: I am always the first to speak, and the first to be seated; and besides, I have never chosen to return their visit, which has made the Earl of Carlisle so outrageous.

Such was the ludicrous gravity of those court-etiquettes, or *punctilios*, combined with political consequences, of which I am now to exhibit a picture.

When James I. ascended the throne of his united kingdoms, and promised himself and the world long halcyon days of peace, foreign princes and a long train of ambassadors from every European power resorted to the English court. The pacific monarch, in emulation of an office which already existed in the courts of Europe, created that of MASTER OF THE CEREMONIES, after the mode of France, observes Roger Coke. This was now found necessary to preserve the state, and allay the perpetual jealousies of the representatives of their sovereigns. The first officer was Sir Lewis Lewknor,* with an assistant, Sir John Finett, who, at length, succeeded him under Charles I.,

* Stowe's Annals.

and seems to have been more amply blest with the genius of the place; his soul doted on the honour of the office; and in that age of peace and ceremony, we may be astonished at the subtilty of his inventive shifts and contrivances, in quieting that school of angry and rigid boys whom he had under his care—the ambassadors of Europe!

Sir John Finett, like a man of genius, in office and living too in an age of diaries, had not resisted the pleasant labour of perpetuating his own narrative.* He has told every circumstance with a chronological exactitude, which passed in his province as master of the ceremonies; and when we consider that he was a busy actor amidst the whole diplomatic corps, we shall not be surprised by discovering, in this small volume of great curiosity, a vein of secret and authentic history; it throws a new light on many important events, in which the historians of the times are deficient, who had not the knowledge of this assiduous observer.

* I give the title of this rare volume, "Phinetti Philoxensis: Some choice observations of Sir John Finett, Knight, and master of the ceremonies to the two last kings; touching the reception and precedence, the treatment and audience, the punctilios and contests of forren ambassadors in England. *Legati ligant Mundum.* 1656." This very curious diary was published after the author's death, by his friend James Howell, the well-known writer; and Oldys, whose literary curiosity scarcely anything in our domestic literature has escaped, has analyzed the volume with his accustomed care. He mentions that there was a manuscript in being, more full than the one published; of which I have not bean able to learn further.—*British Librarian.*

But my present purpose is not to treat Sir John with all the ceremonious *punctilios* of which he was the arbiter; nor to quote him on grave subjects, which future historians may well do.

This volume contains the ruptures of a morning, and the peacemakings of an evening; sometimes it tells of "a *clash* between the Savoy and Florence ambassadors for precedence;" now of "*questions* betwixt the Imperial and Venetian ambassadors, concerning *titles* and *visits*," how they were to address one another, and who was to pay the first visit!—then "the Frenchman takes *exceptions* about *placing*." This historian of the *levee* now records, "that the French ambassador gets ground of the Spanish;" but soon after, so eventful were these drawing-room politics, that a day of festival has passed away in suspense, while a privy council has been hastily summoned, to inquire *why* the French ambassador had "a defluction of rheum in his teeth, besides a fit of the ague," although he hoped to be present at the same festival next year! or being invited to a masque, declared "his stomach would not agree with cold meats;" "thereby pointing" (shrewdly observes Sir John) "at the invitation and presence of the Spanish ambassador, who, at the masque *the Christmas before*, had appeared in the first place."

Sometimes we discover our master of the ceremonies

disentangling himself and the lord chamberlain from the most provoking perplexities by a clever and civil lie. Thus it happened, when the Muscovite ambassador would not yield precedence to the French nor Spaniard. On this occasion, Sir John, at his wits' end, contrived an obscure situation, in which the Russ imagined he was highly honoured, as there he enjoyed a full sight of the king's face, though he could see nothing of the entertainment itself; while the other ambassadors were so kind as "not to take exception," not caring about the Russian, from the remoteness of his country, and the little interest that court then had in Europe! But Sir John displayed even a bolder invention when the Muscovite, at his reception at Whitehall, complained that only one lord was in waiting at the stairs-head, while no one had met him in the court-yard. Sir John assured him that in England it was considered a greater honour to be received by one lord than by two!

Sir John discovered all his acumen in the solemn investigation of "which was the upper end of the table?" Arguments and inferences were deduced from precedents quoted; but as precedents sometimes look contrary ways, this affair might still have remained *sub judice*, had not Sir John oracularly pronounced that "in spite of the chimneys in England,

where the best man sits, is that end of the table." Sir John, indeed, would often take the most enlarged view of things; as when the Spanish ambassador, after hunting with the king at Theobalds, dined with his Majesty in the privy-chamber, his son Don Antonio dined in the council chamber with some of the king's attendants. Don Antonio seated himself on a stool at the end of the table. "One of the gentlemen-ushers took exception at this, being, he said, irregular and unusual, that place being ever wont to be reserved *empty for state!*" In a word, no person in the world was ever to sit on that stool; but Sir John, holding a conference, before he chose to disturb the Spanish grandee, finally determined that "this was the *superstition* of a gentleman-usher, and it was therefore neglected." Thus Sir John could, at a critical moment, exert a more liberal spirit, and risk an empty stool against a little ease and quiet; which were no common occurrences with that martyr of state, a master of ceremonies!

But Sir John—to me he is so entertaining a personage, that I do not care to get rid of him—had to overcome difficulties which stretched his fine genius on tenter-hooks. Once, rarely did the like unlucky accident happen to the wary master of the ceremonies, did Sir John exceed the civility of his instructions, or

rather his half instructions. Being sent to invite the Dutch ambassador, and the States commissioners, then a young and new government, to the ceremonies of St. George's Day, they inquired whether they should have the same respect paid to them as other ambassadors? The bland Sir John, out of the milkiness of his blood, said he doubted it not. As soon, however, as he returned to the lord chamberlain, he discovered that he had been sought for up and down, to stop the invitation. The lord chamberlain said Sir John had exceeded his commission, if he had invited the Dutchmen "to stand in the closet of the Queen's side; because the Spanish ambassador would never endure them *so near him, where there was but a thin wainscot board between, and a window which might be opened!*" Sir John said gently, he had done no otherwise than he had been desired; which, however, the lord chamberlain, *in part*, denied (cautious and civil!), "and I was not so unmannerly as to contest against" (supple but uneasy!). This affair ended miserably for the poor Dutchmen. Those new Republicans were then regarded with the most jealous contempt by all the ambassadors, and were just venturing on their first dancing-steps, to move among crowned heads. The Dutch now resolved not to be present; declaring they had just received an *urgent invitation*, from the Earl of Exeter, to

dine at Wimbledon. A piece of *supercherie* to save appearances; probably the happy contrivance of the combined geniuses of the lord chamberlain and the master of the ceremonies.

I will now exhibit some curious details from these archives of fantastical state, and paint a courtly world, where politics and civility seem to have been at perpetual variance.

When the Palatine arrived in England to marry Elizabeth, the only daughter of James I., "the feasting and jollity" of the court were interrupted by the discontent of the archduke's ambassador, of which these were the material points:

Sir John waited on him, to honour with his presence the solemnity on the second or third days, either to dinner or supper, or both.

The archduke's ambassador paused: with a troubled countenance inquiring whether the Spanish ambassador was invited. "I answered, answerable to my instructions in case of such demand, that he was sick, and could not be there. He was yesterday, quoth he, so well, as that the offer might have very well been made him, and perhaps accepted."

To this, Sir John replied, that the French had Venetian ambassadors holding between them one course of correspondence, and the Spanish and the

archduke's another, their invitations had been usually joint.

This the archduke's ambassador denied ; and affirmed, that they had been separately invited to masques, &c., but he had never;—that France had always yielded precedence to the archduke's predecessors, when they were but Dukes of Burgundy, of which he was ready to produce "ancient proofs;" and that Venice was a mean republic, a sort of burghers, and a handful of territory, compared to his monarchical sovereign :—and to all this he added, that the Venetian bragged of the frequent favours he had received.

Sir John returns in great distress to the lord chamberlain and his Majesty. A solemn declaration is drawn up, in which James I. most gravely laments that the archduke's ambassador has taken this offence ; but his Majesty offers these most cogent arguments in his own favour: that the Venetian had announced to his Majesty, that his republic had ordered his men new liveries on the occasion, an honour, he adds, not usual with princes—the Spanish ambassador, not finding himself well for the first day (because, by the way, he did not care to dispute precedence with the Frenchman), his Majesty conceiving that the solemnity of the marriage being one continued act through divers days,

it admitted neither *prius* nor *posterius:* and then James proves too much, by boldly asserting, that the *last day* should be taken for the *greatest day!* as in other cases; for instance, in that of Christmas, where Twelfth-day, the last day, is held as the greatest.

But the French and Venetian ambassadors, so envied by the Spanish and the archduke's, were themselves not less chary, and crustily fastidious. The insolent Frenchman first attempted to take precedence of the Prince of Wales; and the Venetian stood upon this point, that they should sit on chairs, though the prince had but a stool; and, particularly, that the carver should not stand before him! "But," adds Sir John, "neither of them prevailed in their reasonless pretences."

Nor was it peaceable even at the nuptial dinner, which closed with the following catastrophe of etiquette:

Sir John having ushered among the countesses the lady of the French ambassador, he left her to the ranging of the lord chamberlain, who ordered she should be placed at the table next beneath the countesses, and above the baronesses. But lo! "The Vicountess of Effingham standing to her *woman's right*, and possessed already of her proper place (as

she called it), would not remove lower, so *held the hand* of the ambassatrice, till after dinner, when the French ambassador, informed of the difference and opposition, called out for his wife's coach!" With great trouble, the French lady was persuaded to stay, the Countess of Kildare, and the Viscountess of Haddington, making no scruple of yielding their places. Sir John, unbending his gravity, facetiously adds, "The Lady of Effingham, in the interim forbearing (with rather too much than too little stomach) both her supper and her company." This spoilt child of quality, tugging at the French ambassadress to keep her down, mortified to be seated at the side of the Frenchwoman that day, frowning and frowned on, and going supperless to bed, passed the wedding day of the Palatine and Princess Elizabeth like a cross girl on a form.

One of the most subtle of these men of *punctilio*, and the most troublesome, was the Venetian ambassador; for it was his particular aptitude to find fault, and pick out jealousies among all the others of his body.

On the marriage of the Earl of Somerset, the Venetian was invited to the masque, but not the dinner, as last year the reverse had occurred. The Frenchman, who drew always with the Venetian, at this moment chose to act by himself on the watch of precedence,

jealous of the Spaniard newly arrived. When invited, he inquired if the Spanish ambassador was to be there? and humbly beseeched his Majesty to be excused, from indisposition. We shall now see Sir John put into the most lively action, by the subtile Venetian.

"I was scarcely back at court with the French ambassador's answer, when I was told that a gentleman from the Venetian ambassador had been to seek me; who, having at last found me, said that his lord desired me, that if ever I would do him a favour, I would take the pains to come to him instantly. I, winding the cause to be some new buzz gotten into his brain, from some intelligence he had from the French of that morning's proceeding, excused my present coming, that I might take further instructions from the lord chamberlain; wherewith, as soon as I was sufficiently armed, I went to the Venetian."

But the Venetian would not confer with Sir John, though he sent for him in such a hurry, except in presence of his own secretary. Then the Venetian desired Sir John to repeat the *words* of his *invitation*, and *those* also of his own *answer!* which poor Sir John actually did! For he adds, "I yielded, but not without discovering my insatisfaction to be so peremptorily pressed on, as if he had meant to trip me."

The Venetian, having thus compelled Sir John to

con over both invitation and answer, gravely complimented him on his correctness to a tittle! Yet still was the Venetian not in less trouble: and now he confessed that the king had given a formal invitation to the French ambassador,—and not to him!

This was a new stage in this important negotiation: it tried all the diplomatic sagacity of Sir John, to extract a discovery; and which was, that the Frenchman had, indeed, conveyed the intelligence secretly to the Venetian.

Sir John now acknowledged that he had suspected as much when he received the message, and not to be taken by surprise, he had come prepared with a long apology, ending, for peace sake, with the same formal invitation for the Venetian. Now the Venetian insisted again that Sir John should deliver the invitation in the *same precise words* as it had been given to the Frenchman. Sir John, with his never-failing courtly docility, performed it to a syllable. Whether both parties during all these proceedings could avoid moving a risible muscle at one another, our grave authority records not.

The Venetian's final answer seemed now perfectly satisfactory, declaring he would not excuse his absence as the Frenchman had, on the most frivolous pretence; and further, he expressed his high satisfaction with

last year's substantial testimony of the royal favour, in the public honours conferred on him, and regretted that the quiet of his Majesty should be so frequently disturbed by these *punctilios*, about invitations, which so often "over-thronged his guests at the feast."

Sir John now imagined that all was happily concluded, and was retiring with the sweetness of a dove, and the quietness of a mouse, to fly to the lord chamberlain,—when, behold, the Venetian would not relinquish his hold, but turned on him "with the reading of another scruple, *et hinc illæ lachrymæ!* asking whether the archduke's ambassador was also invited?" Poor Sir John, to keep himself clear "from categorical asseverations," declared "he could not resolve him." Then the Venetian observed, "Sir John was dissembling! and he hoped and imagined that Sir John had in his instructions, that he was first to have gone to him (the Venetian), and on his return to the archduke's ambassador." Matters now threatened to be as irreconcilable as ever, for it seems the Venetian was standing on the point of precedency with the archduke's ambassador. The political Sir John, wishing to gratify the Venetian at no expense, adds, "he thought it ill manners to mar a belief of an ambassador's making," —and so allowed him to think that he had been invited before the archduke's ambassador!

This Venetian proved himself to be, to the great torment of Sir John, a stupendous genius in his own way; ever on the watch to be treated *al paro di teste coronate*—equal with crowned heads; and, when at a tilt, refused being placed among the ambassadors of Savoy and the States-general, &c., while the Spanish and French ambassadors were seated alone on the opposite side. The Venetian declared that this would be a diminution of his quality; *the first place of an inferior degree being ever held worse than the last of a superior.* This refined observation delighted Sir John, who dignifies it as an axiom, yet afterwards came to doubt it with a *sed de hoc quære*—query this! If it be true in politics, it is not so in common sense according to the proverbs of both nations; for the honest English declares, that "Better be the *head* of the yeomanry than the *tail* of the gentry;" while the subtile Italian has it, *E meglio esser testa di Luccio, che coda di Storione;* "Better be the head of a pike than the tail of a sturgeon." But before we quit Sir John, let us hear him in his own words, reasoning with that fine critical tact, which he undoubtedly possessed, on right and left hands, but reasoning with infinite modesty as well as genius. Hear this sage of *punctilios*, this philosopher of courtesies.

"The AXIOM before delivered by the Venetian

ambassador was *judged*, upon *discourse* I had with *some of understanding*, to be of value in a *distinct company*, but *might be otherwise in a joint assembly!*" And then Sir John, like a philosophical historian, explores some great public event—"As at the conclusion of the peace at Vervins (the only part of the peace he cared about), the French and Spanish, meeting, contended for precedence—who should sit at the right hand of the pope's *legate:* an expedient was found, of sending into France for the pope's *nuncio* residing there, who, seated at the right hand of the said *legate* (the legate himself sitting at the table's end), the French ambassador being offered the choice of the next place, he took that at the legate's left hand, leaving the second at the right hand to the Spanish, who, taking it, persuaded himself to have the better of it; *sed de hoc quære.*" How modestly, yet how shrewdly insinuated!

So much, if not too much, of the Diary of a Master of the Ceremonies; where the important personages strangely contrast with the frivolity and foppery of their actions.

By this work it appears that all foreign ambassadors were entirely entertained, for their diet, lodgings, coaches, with all their train, at the cost of the English monarch, and on their departure received customary

presents of considerable value; from 1,000 to 5,000 ounces of gilt plate; and in more cases than one, the meanest complaints were made by the ambassadors about short allowances. That the foreign ambassadors in return made presents to the masters of the ceremonies, from thirty to fifty "pieces," or in plate or jewel; and some so grudgingly, that Sir John Finett often vents his indignation, and commemorates the indignity. As thus,—on one of the Spanish ambassadors-extraordinary waiting at Deal for three days, Sir John, "expecting the wind with the patience of an *hungry entertainment* from a *close-handed ambassador*, as his *present to me* at his parting from Dover being but an old gilt livery pot, that had lost his fellow, not worth above twelve pounds, accompanied with two pair of Spanish gloves to make it almost thirteen, to my shame and his." When he left this scurvy ambassador-extraordinary to his fate aboard the ship, he exults that "the cross-winds held him in the Downs almost a seven-night before they would blow him over."

From this mode of receiving ambassadors, two inconveniences resulted; their perpetual jars of *punctilios*, and their singular intrigues to obtain precedence, which so completely harassed the patience of the most pacific sovereign, that James was compelled to make

great alterations in his domestic comforts, and was perpetually embroiled in the most ridiculous contests. At length Charles I. perceived the great charge of these embassies, ordinary and extraordinary, often on frivolous pretences; and with an empty treasury, and an uncomplying parliament, he grew less anxious for such ruinous honours.* He gave notice to foreign ambassadors, that he should not any more "defray their diet, nor provide coaches for them, &c." "This frugal purpose" cost Sir John many altercations, who seems to view it as the glory of the British monarch being on the wane. The unsettled state of Charles was appearing in 1636, by the querulous narrative of the master of the ceremonies; the etiquettes of the court were disturbed by the erratic course of its great

* Charles I. had, however, adopted them, and long preserved the stateliness of his court with foreign powers, as appears by these extracts from manuscript letters of the time:

Mr. Mead writes to Sir M. Stuteville, July 25, 1629—

"His Majesty was wont to answer the French ambassador in his own language; now he speaks in English, and by an *interpreter*. And so doth Sir Thomas Edmondes to the French king, contrary to the ancient custom: so that altho' of late we have not equalled them in arms, yet now we shall equal them in ceremonies."

Oct. 31, 1628.

"This day fortnight the States' ambassador going to visit my lord treasurer about some business, whereas his lordship was wont always to bring them but to the stairs-head, he then, after a great deal of courteous resistance on the ambassador's part, attended him through the hall, and courtyard, even to the very boot of his coach."

Sloane MSS. 4178.

star; and the master of the ceremonies was reduced to keep blank letters to superscribe, and address to any nobleman who was to be found, from the absence of the great officers of state. On this occasion the ambassador of the Duke of Mantua, who had long desired his parting audience, when the king objected to the unfitness of the place he was then in, replied, that "if it were under a tree, it should be to him as a palace."

Yet although we smile at this science of etiquette and these rigid forms of ceremony, when they were altogether discarded, a great statesman lamented them, and found the inconvenience and mischief in the political consequences which followed their neglect. Charles II., who was no admirer of these regulated formalities of court-etiquette, seems to have broken up the pomp and pride of the former master of the ceremonies; and the grave and great chancellor of human nature, as Warburton calls Clarendon, censured and felt all the inconveniences of this open intercourse of an ambassador with the king. Thus he observed in the case of the Spanish ambassador, who, he writes, "took the advantage of the licence of the court, where no rules or formalities were yet established (and to which the king himself was not enough inclined), but all doors open to all persons; which the ambassador

finding, he made himself a domestic, came to the king at all hours, and spake to him when and as long as he would without any ceremony, or *desiring an audience according to the old custom;* but came into the bedchamber while the king was dressing himself, and mingled in all discourses with the same freedom he would use in his own. And from this never-heard-of licence, introduced by the *French* and the *Spaniard at this time, without any dislike in the king, though not permitted in any court in Christendom,* many inconveniences and mischiefs broke in, which could never after be shut out."

SPANISH ETIQUETTE.

The etiquette or rules to be observed in royal palaces is necessary, wrote Baron Bielfield, for keeping order at court. In Spain it was carried to such lengths as to make martyrs of their kings. Here is an instance, at which, in spite of the fatal consequences it produced, one cannot refrain from smiling.

Phillip III. was gravely seated by the fireside: the fire-maker of the court had kindled so great a quantity of wood, that the monarch was nearly suffocated with heat, and his *grandeur* would not suffer him to rise from the chair; the domestics could not *presume*

to enter the apartment, because it was against the *etiquette.* At length the Marquis de Potat appeared, and the king ordered him to damp the fires; but *he* excused himself; alleging that he was forbidden by the *etiquette* to perform such a function, for which the Duke D'Usseda ought to be called upon, as it was his business. The duke was gone out; the *fire* burnt fiercer; and the *king* endured it, rather than derogate from his *dignity.* But his blood was heated to such a degree, that an erysipelas of the head appeared the next day, which, succeeded by a violent fever, carried him off in 1621, in the twenty-fourth year of his age.

The palace was once on fire; a soldier, who knew the king's sister, was in her apartment, and must inevitably have been consumed in a few moments by the flames, at the risk of his life rushed in, and brought her highness safe out in his arms: but the Spanish *etiquette* was here wofully broken into! The loyal soldier was brought to trial, and as it was impossible to deny that he had entered her apartment, the judges condemned him to die! The Spanish Princess, however, condescended, in consideration of the circumstance, to *pardon* the soldier, and very benevolently saved his life.

When Isabella, mother of Philip II., was ready to be delivered of him, she commanded that all the lights

should be extinguished: that if the violence of her pain should occasion her face to change colour, no one might perceive it. And when the midwife said, "Madam, cry out, that will give you ease," she answered in *good Spanish*, "How dare you give me such advice? I would rather die than cry out."

"Spain gives us *pride*—which Spain to all the earth
May largely give, nor fear herself a dearth!"

Churchill.

Philip III. was a weak bigot, who suffered himself to be governed by his ministers. A patriot wished to open his eyes, but he could not pierce through the crowds of his flatterers; besides that the voice of patriotism heard in a corrupted court would have become a crime never pardoned. He found, however, an ingenious manner of conveying to him his censure. He caused to be laid on his table, one day, a letter sealed, which bore this address—"To the King of Spain, Philip the Third, at present in the service of the Duke of Lerma."

In a similar manner, Don Carlos, son to Philip II., made a book with empty pages, to contain the voyages of his father, which bore this title—"The Great and Admirable Voyages of the King Mr. Philip." All these voyages consisted of going to the Escurial

from Madrid, and returning to Madrid from the Escurial. Jests of this kind, at length, cost him his life.

D'Israeli.

THE CEREMONY OF THE INTERVIEW OF PRINCES.

There is no subject so frivolous that does not merit a place in this rhapsody. According to the common rule of civility, it would be a notable affront to an equal, and much more to a superior, to fail of being at home when he has given you notice he will come to visit you. Nay, Queen Margaret of Navarre further adds that it would be rudeness in a gentleman to go out to meet any one that is coming to see him, let him be of what condition soever; and that it is more respectful and more civil to stay at home to receive him, if only upon the account of missing him by the way, and that it is enough to receive him at the door, and to wait upon him to his chamber.

For my part, who, as much as I can, endeavour to reduce the ceremonies of my house, I very often forget both the one and the other of these vain offices, and peradventure some one may take offence at it; if he do, I am sorry, but I cannot find in my heart to help it; it is much better to offend him once than

myself every day, for it would be a perpetual slavery; and to what end do we avoid the servile attendance of courts, if we bring the same, or a greater trouble home to our own private houses? It is also a common rule in all assemblies, that those of less quality are to be first at the place, by reason that it is a state more due to the better sort to make others wait for them.

Nevertheless, at the intercourse betwixt Pope Clement and King Francis, at Marseilles, the King, after he had in his own person taken order for the necessary preparations for his reception and entertainment, withdrew out of the town, and gave the Pope two or three days' leisure for his entry, and wherein to repose and refresh himself before he came to him. And in like manner, at the meeting of the Pope and the Emperor at Bologna, the Emperor gave the Pope opportunity to come thither first, and came himself after; for which the reason then given was this—that, at all the interviews of such princes, the greater ought to be first at the appointed place, especially before the other in whose territories the interview is appointed to be, intimating thereby a kind of deference to the other, and that it appears proper for the less to seek out, and to apply themselves to the greater, and not the greater to them.

Not every country only, but every city, and so much

as every profession, has its particular forms of civility. There was care enough taken in my education, and I have lived in good company enough to know the formalities of our own nation, and am able to give lessons in it; I love also to follow them, but not to be so servilely tied to their observation that my whole life should be enslaved to ceremonies; of which there are some that, provided a man omits them out of discretion, and not for want of breeding, it will be every whit as handsome in him.

I have seen some people rude by being over civil, and troublesome by their courtesy, though, these excesses excepted, the knowledge of courtesy and good manners is a very necessary study. It is, like grace and beauty, that which begets liking and an inclination to love one another at the first sight, and in the very beginning of an acquaintance and familiarity; and consequently, that which first opens the door for us to better ourselves by the example of others, if there be anything in the society worth notice.

Montaigne.

ON THE CUSTOM OF SALUTING AFTER SNEEZING.

It is probable that this custom, so universally prevalent, originated in some ancient superstition; it

seems to have excited inquiry among all nations. "Some Catholics," says Father Feyjoo, "have attributed the origin of this custom to the ordinance of a pope, St. Gregory, who is said to have instituted a short benediction to be used on such occasions, at a time when, during a pestilence, the crisis was attended by *sneezing*, and in most cases followed by *death*."

But the Rabbins, who have a story for everything, say that before Jacob men never sneezed but *once*, and then immediately *died*. They assure us that that patriarch was the first who died by natural disease; before him all men died by sneezing, the memory of which was ordered to be preserved in *all nations*, by a command of every prince to his subjects to employ some salutary exclamation after the act of sneezing. But these are Talmudical dreams, and only serve to prove that so familiar a custom has always excited inquiry.

Even Aristotle has delivered some considerable nonsense on this custom; he says it is an honourable acknowledgment of the seat of good sense and genius —the head—to distinguish it from two other offensive eruptions of air, which are never accompanied by any benediction from the bystanders. The custom, at all events, existed long prior to Pope Gregory. The lover in Apuleius, Gyton in Petronius, and allusions to it in

Pliny, prove its antiquity; and a memoir of the French Academy notices the practice in the New World, on the first discovery of America. Everywhere man is saluted for sneezing.

An amusing account of the ceremonies which attend the *sneezing* of a king of Monomotapa shows what a national concern may be the sneeze of despotism. Those who are near his person when this happens salute him in so loud a tone that persons in the antechamber hear it, and join in the acclamation; in the adjoining apartment they do the same, till the noise reaches the street, and becomes propagated throughout the city; so that, at each sneeze of his Majesty, results a most horrid cry from the salutations of many thousands of his vassals.

When the King of Sennaar sneezes, his courtiers immediately turn their backs on him, and give a loud slap on their right thigh.

With the ancients sneezing was ominous; from the *right* it was considered auspicious; and Plutarch, in his "Life of Themistocles," says, that before a naval battle it was a sign of conquest! Catullus, in his pleasing poem of Annè and Septimus, makes this action from the deity of Love from the *left* the source of his fiction. The passage has been elegantly versified by a poetical friend, who finds authority that the

god's sneezing on the *right* in *heaven* is supposed to come to us on *earth* on the *left*:—

Cupid *sneezing* in his flight,
Once was heard upon the *right*,
Boding woe to lovers true;
But now upon the *left* he flew,
And with sporting *sneeze* divine
Gave to joy the sacred sign.
Annè bent her lovely face,
Flush'd with rapture's rosy grace,
And those eyes that swam in bliss,
Prest with many a breathing kiss;
Breathing, murmuring, soft and low,
Thus might life for ever flow!
"Love of my life, and life of love!
Cupid rules our fates above.
Ever let us vow to join
In homage at his happy shrine."
Cupid heard the lovers true,
Again upon the *left* he flew,
And with sporting *sneeze* divine,
Renew'd of joy the *sacred sign!*

I. D'Israeli.

VISITING AND PRESENT-GIVING IN THE EAST.

From time immemorial it has been the universal custom in the East, of great people to send presents

to one another. No one waits upon a prince, or any person of distinction, without a present. This is a token of respect which is never dispensed with. Let the present be ever so mean and inconsiderable, yet the intention of the giver, if the present is of sufficient value, is accepted. Plutarch informs us that a peasant, happening to fall in the way of Artaxerxes, the Persian monarch, in one of his excursions, having nothing to present to his sovereign, according to the Oriental custom, the countryman immediately ran to an adjacent stream, filled both his hands with water, and offered it to his prince. The monarch smiled, and graciously received it, highly pleased with the good disposition the act manifested. All modern books of travels in the East abound with examples of this universally prevalent custom.

"It is accounted uncivil," says Sir John Mandeville, "to visit in Syria without an offering in hand. All great men expect it, as a kind of tribute to their character and authority; and look upon themselves as affronted, and even defrauded, when this compliment is omitted. Even in familiar visits among inferiors, you will seldom see them come without bringing a flower, or an orange, or some other token of respect, to the person visited; the Turks, in this point, keeping up the ancient Oriental custom, as hinted (1 Sam.

ix. 7, 8): 'Then said Saul to his servant, But, behold, *if* we go, what shall we bring the man? for the bread is spent in our vessels, and *there is* not a present to bring to the man of God: what have we?' 'And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver; *that* will I give to the man of God, to tell us our way;' which words are unquestionably to be understood, in conformity to this Eastern custom, as relating to a token of respect, and not to a price of divination."

The same writer thus describes the mode of visiting in the East:—"When you would make a visit to a person of quality, you must send one before with a present, to bespeak your admission, and to know at what hour your coming may be most seasonable. Being come to the house, the servants meet you at the outermost gate, and conduct you towards their lord's or master's apartment; other servants meeting you in the way, at their several stations, as you draw nearer to the person you visit. Coming into his room, you find him prepared to receive you, either standing at the edge of the duan, or else lying down at one corner of it, according as he thinks it proper to maintain a greater or less distinction. Being come to the side of the duan, you slip off your shoes, and, stepping up, take your place, which you must do, first at some

distance and upon your knees, laying your hand very formally before you. Thus you must remain till the man of quality invites you to draw nearer, and to put yourself in an easier posture, leaning upon the bolster. Being thus fixed, he discourses with you as the occasion offers, the servants standing round all the while in great numbers, and with the profoundest respect, silence, and order imaginable. When you have talked over your business, or compliments, or whatever other concern brought you thither, he makes a sign to have things brought in for the entertainment, which is generally a little sweetmeat, a dish of sherbet, and another of coffee; all which are immediately brought in by the servants, and tendered to all the guests in order, with the greatest care and seriousness imaginable. And they have reason to look well to it; for should any servant make but the least slip or mistake, either in delivering or receiving his dish, it might cost him fifty, perhaps a hundred, blows on his bare feet, to atone for the crime. At last comes the finishing part of your entertainment, which is, perfuming the beards of the company—a ceremony which is performed in this manner: They have for this purpose a small silver chafing dish, covered with a lid full of holes, and fixed upon a handsome plate. In this they put some fresh coals, and upon them a piece

of lignum aloes, and then shutting it up, the smoke immediately ascends, with a grateful odour, through the holes of the cover. It is held under every person's chin, and offered, as it were, a sacrifice to his beard. The bristly idol soon perceives the reverence done to it, and so greedily takes in and incorporates the gummy steam that it retains the savour of it, and may serve for a nosegay a long time after. This ceremony may, perhaps, seem ridiculous at first sight; but it passes among the Turks for a high gratification. And I will say this, in its vindication, that its design is very wise and useful. For it is understood to give a civil dismissal to the visitants, intimating to them that the master of the house has business to do, or some other avocation, that permits them to go away as soon as they please; and the sooner after this ceremony the better. By this means you may at any time, without offence, deliver yourself from being detained from your affairs by tedious and unseasonable visits, and from being constrained to use that piece of hypocrisy, so common in the world, of pressing those to stay longer with you whom perhaps, in your heart, you wish a great way off for having troubled you so long already."

The common method in the East of doing honour to an inferior seems to have been by presenting him

with a change of raiment. Thus Belshazzar promised Daniel that, if he could interpret the mysterious writing on the wall, he should be clothed in scarlet, have a golden chain about his neck, and be third ruler in the kingdom (Dan. v. 16). Alexander, the son of Antiochus Epiphanes, when he appointed Jonathan Maccabæus high priest, and declared him the king's friend, sent him a purple robe and a crown of gold (1 Macc. x. 20); and he afterwards did him more signal honour, by sending him a buckle of gold to wear on the shoulder, and to fasten his purple robe; as the use was to be given to such as were of the king's blood (1 Macc. x. 89; see also chap. xi. 57, 58; 1 Esd. iii. 6).

The princes of the East, even at the present day, have many changes of raiment ready, both as an article of wealth and to suit the occasion. This accounts for the ease with which Jehu's mandate was obeyed, when he ordered four hundred vestments for the priests of Baal, that none might escape (2 Kings x. 22). For a superior to give his own garment to an inferior was esteemed a high mark of regard. Hence Jonathan gave his to David (1 Sam. xviii. 4). And the following extract from Sir John Malcolm's "History of Persia" may serve to throw some light on Elisha's request to have the mantle of Elijah

(2 Kings ii. 13) :—"When the Khalifa, or teacher of the Sooffees, dies, he bequeathes his patched garment, which is all his worldly wealth, to the disciple whom he esteems the most worthy to become his successor; and the moment the latter puts on the holy mantle he is vested with the power of his predecessor."

The chief of the marks of disgrace noticed in the Scriptures are, subjecting men to the employment of women (Lam. v. 13); cutting off the beard, and plucking off the hair (2 Sam. x. 5; Isa. l. 6); spitting in the face (Isa. l. 6); clapping the hands, hissing, and making significant gestures (Ezek. xxv. 6; Job xxvii. 23; Lam. ii. 15; Isa. lvii. 4). But marks of disgrace were not confined to the living. They often extended to the dead, by refusing them the rights of sepulture (Rev. xi. 9, 10); raising them after they had been interred (Jer. viii. 1); forbidding them to be publicly lamented; allowing them to become the prey of ravenous beasts (Jer. xvi. 5—7; xix. 7; xxii. 18, 19; 2 Macc. v. 10); casting them into the common burial-ground (Jer. xxvi. 23); and burning their bones into lime (Amos ii. 1).

PRESENTATION AT COURT.

The high and exceptional honour of being "presented at Court," or introduced to Her Majesty or her

duly authorized representative in person, is only to be obtained by persons of the highest official or social position, and is a thing envied and sought after not only for the *éclat* of the ceremonial, but as carrying with it a certain value, as a stamp of character and respectability; for, having been received by the Sovereign, a person may with justice expect to be received anywhere. Valuable so far as a credential, a reception at Court is carefully guarded from abuse.

At the Court of Her Majesty, Queen Victoria, there is a scrupulous and very proper exclusion of all persons, male and female, of damaged or questionable reputation. Those who aim at the distinction of being presented at Court belong chiefly to the higher classes of society—the nobility and landed gentry, officers in the army, navy, and higher departments of the civil service; judges, magistrates, church dignitaries, members of the learned professions; and the wives and daughters of their respective classes. Men of scientific, literary, or artistic attainments do not generally attempt to appear at Court, and neither, of course, do the classes engaged in commercial pursuits. It is usual for gentlemen to be presented at Court on taking office, or on attaining some personal dignity, or on returning from an important or distant expedition. Young ladies of good family

are said in the language of the *beau monde* to "come out" on being presented at Court.

What perhaps contributes more than anything else to secure selectness, is the obligation of appearing in "Court dress," an expensive and somewhat fantastic costume of bygone days; from which only those who assume professional uniforms are exempted. No rules are laid down as to the costumes to be worn by ladies at the ceremony, but it is well known that the attire of the fair sex on the occasions is of the most superb and expensive character.

It will thus be seen that the ideas prevailing among foreigners arriving in this country, particularly those from the United States, as to the practicability of indiscriminate presentation at Court, are erroneous.

Gentlemen are presented at the Queen's Levees, while the honour is conferred on ladies at the Queen's Drawing-Rooms. In either case it is the duty of the Lord Chamberlain at St. James's to furnish the following information* regarding the steps to be adopted by those who desire to be presented at Court.

THE QUEEN'S LEVEES.

Regulations to be observed with regard to the Queen's Levees at St. James's Palace.

* Kindly furnished to the Editor from the Lord Chamberlain's office.

The Noblemen and Gentlemen who propose to attend Her Majesty's Levees at St. James's Palace, are requested to bring with them two large cards, with their names *clearly written* thereon, one to be left with the Queen's Page in attendance in the corridor, and the other to be delivered to the Lord Chamberlain, who will announce the name to the Queen.

PRESENTATIONS.

Any Nobleman or Gentleman who proposes to be presented to the Queen must leave at the Lord Chamberlain's Office, *before twelve o'clock*, two clear days before the Levee, a card with his name written thereon, and with the name of the Nobleman or Gentleman by whom he is to be presented. In order to carry out the existing regulation that no presentation can be made at a Levee excepting by a person actually attending that Levee, it is also necessary that a letter from the Nobleman or Gentleman who is to make the presentation, stating it to be his intention to be present, should accompany the presentation card above referred to, which will be submitted to the Queen for Her Majesty's approbation. It is Her Majesty's command, that no presentations shall be made at the Levees, except in accordance with the above regulations

It is particularly requested that in every case the names be *very distinctly written* upon the cards to be delivered to the Lord Chamberlain, in order that there may be no difficulty in announcing them to the Queen.

The state apartments will not be open for the reception of Company coming to Court, until half-past one o'clock.

ADDRESSES.

A card containing a statement of the object of the Addresses or Petitions, with the names of the persons who are to present them, must be sent to the Lord Chamberlain's Office two clear days before the Levee. Two other cards, containing similar information, are to be taken to the Levee, one to be delivered to the Queen's Page in attendance in the corridor, and the other to the Lord Chamberlain, who will read its contents to the Queen.

On these occasions no other statement is to be addressed to Her Majesty.

A Deputation to present an Address is not to exceed four persons.

THE QUEEN'S DRAWING ROOMS.

Regulations to be observed at the Queen's Drawing Rooms at Buckingham Palace.

By Her Majesty's Command.

The Ladies who propose to attend Her Majesty's Drawing Room at Buckingham Palace, are requested to bring with them two large cards, with their names *clearly written* thereon, one to be left with the Queen's Page in attendance, and the other to be delivered to the Lord Chamberlain, who will announce the name to the Queen.

PRESENTATIONS.

Any Lady who proposes to be presented to the Queen must leave at the Lord Chamberlain's Office, St. James's Palace, *before twelve o'clock*, two clear days before the Drawing Room, a card with her name written thereon, and with the name of the Lady by whom she is to be presented. In order to carry out the existing regulations that no presentation can be made at a Drawing Room excepting by a Lady actually attending that Court, it is also necessary that a letter from the Lady who is to make the presentation, stating it to be her intention to be present, should accompany the presentation card above referred to, which will be submitted to the Queen for Her Majesty's approbation. It is Her Majesty's Command, that no presentations shall be made at the Drawing Room, except in accordance with the above regulations.

It is particularly requested that in every case the names be *very distinctly written* upon the cards to be delivered to the Lord Chamberlain, in order that there may be no difficulty in announcing them to the Queen.

It is not expected that Gentlemen will present themselves at a Drawing Room, except in attendance on the Ladies of their families.

Any Gentleman who under these circumstances should desire to be presented to the Queen, will observe the same regulations as are in force for Her Majesty's Levees.

The State Apartments will be open for the reception of Company coming to Court at Two o'clock.

Lord Chamberlain's Office,
St. James's Palace.

The days on which these receptions take place are duly advertised in the *Court Circular* and principal newspapers some days in advance.

The day on which Her Majesty's birthday is kept is the occasion when the greatest reception of the year takes place, but no presentations are made on that day. Any British subject who has been presented at Court, can claim to be presented by the British ambassador at any foreign Court. Visitors to view the ceremony can obtain tickets admitting them to

the corridor, where they can see the company passing in and out, by applying to the Lord Chamberlain. For this purpose, however, an introduction is necessary. The names of the ladies and gentlemen presented, are printed in the *Court Circular* and the principal London newspapers of the following day.

THE ETIQUETTE OF HER MAJESTY'S DRAWING ROOMS.

A lady who has been presented has merely to determine which Drawing Room she will attend, and to present herself at the proper time; there is no necessity for her notifying her intention, unless, indeed, she is about to present another lady, in which case she must write a note, addressed to the Lord Chamberlain, stating her intention of attending a particular Drawing Room, and of presenting a certain lady. The lady may present any number of other ladies, but she must notify them all. The note has to be sent to the Chamberlain's office, Stable Yard, St. James's Palace, by the lady wishing to be presented, accompanied by a card, on which is written her own name and that of the lady presenting her, thus: "Mrs. A. presented, on her marriage, by Lady Z.;" "Miss Brown, by her mother, Lady Brown;"

"The Countess of K., on accession to the title, by the Duchess of O.," &c. This card must be left at the office with the note at least two days before the Drawing Room, and on application after that time two "presentation" or pink cards will be provided, the use of which is explained in the Lord Chamberlain's circular in preceding article.

Ladies about to be presented should not put on their right-hand glove; it must be removed before the ceremony, as the hands are fully occupied with the train, handkerchief, fan, and cards. It is by no means necessary that the presenter and presentee should go together; indeed, they often do not meet. It is usual for a lady presented on her marriage to be presented by some member of her husband's family rather than her own; but this is not absolutely necessary if inconvenient. A lady presented as a bride or a young lady must of course wear white, with flowers containing very little or no colour; but white is not absolutely *de rigueur* for other presentations, though it is more general to wear it. Any lady who wishes to be presented to Her Majesty in person should be careful to arrive at the palace in good time, as fatigue sometimes compels the Queen to retire before the conclusion of the ceremony. The palace doors are opened at two o'clock, the reception commencing at three, and

one o'clock is not at all too early to start. On reaching the palace the great hall is crossed to the cloak room, where wraps are deposited; then, ascending the great staircase, the lady delivers her first card to the page in waiting, and, passing along the corridor (where are cards, pens, and ink, for those who may have forgotten their cards), enters the ball room. This, like all the other rooms, is filled with chairs, and, as each room is filled, the Gentlemen-at-Arms, who are on duty at each doorway, close the crimson velvet barrier, and the next room is filled in due order. The first persons who pass the Queen are the members of the Diplomatic Corps, of the Government, of the Royal Household, and all those having the privilege of the entrée, who arrive and depart by a different entrance; after they have passed, the rooms are emptied in due succession. The last apartment before the Throne Room is the picture gallery, which has to be crossed; at the door of it the lady's train is taken from her left arm, over which it has hitherto been folded with the end outwards, and spread out by two Court officials, and she proceeds across the gallery into the presence chamber. At the door an official takes her card and passes it on to the Lord Chamberlain, who, just as the lady reaches the Queen, proclaims her name audibly. If the lady has been presented before,

she merely makes a deep curtsey and passes on; but if not, she, while making her curtsey, extends her right hand, bare and palm downwards; the Queen places hers upon it, and the lady touches it with her lips. The only exception to this rule is when the presentation is that of a peeress or a peer's daughter, when Her Majesty kisses the lady on the cheek. After passing the Queen a curtsey must be made to each member of the Royal family present. The Princess of Wales stands next to the Queen, and then come in order, if they are present, Princess Christian, Princess Louise, Princess Beatrice, the Duchess of Edinburgh, the Duchess of Teck, the Prince of Wales, Duke of Edinburgh, and the other Royal Princes in succession. The lady should pass quickly, as but little time is allowed for making the necessary obeisances. Almost before they are completed the lady's train is restored to her arm by the pages, and the ceremony is over. The lady then passes through another room into the picture gallery, and downstairs to her carriage. When the Queen is fatigued, and retires, the rest of the ladies are received by the Princess of Wales, and a lady presented under these circumstances merely curtseys, and does not kiss hands. Full dress—low bodice and short sleeves—is compulsory at Court; no one is

admitted without it, unless furnished with a permission. To obtain this, a medical certificate must be forwarded to the Lord Chamberlain's office, stating that the lady is unable from the state of her health to wear a low dress; this is submitted to the Queen, and a permission is generally given, which the lady will have to show on her arrival at the palace. This permission only lasts for one Drawing Room. Feathers and lappets, or a veil, are also compulsory, and, though coloured feathers are very pretty and are often worn, they are not considered such good style or so thoroughly Court dress as the orthodox white Court plume. Lappets are generally arranged on the right side and feathers on the left. Those who have jewels wear them, and flowers are also frequently worn. Trains are worn either from the waist or the shoulder; if the former, the bodice corresponds with the train; if the latter, with the skirt.

FORMS OF ADDRESS.

I. ROYALTY AND THE PEERAGE.

King.—"The King's Most Excellent Majesty." "Sire," and "Your Majesty;" or, in less formal notes, thus: "Mr. Johnson presents his duty to your Majesty."

Queen.—"The Queen's Most Excellent Majesty." "Madam," and "Your Majesty;" or "The Lord John R—— presents his duty to your Majesty."

Prince.—"His Royal Highness Prince——;" or "His Royal Highness the Duke of——," when the Prince is also a Duke. In practice, the initials H.R.H. are usually substituted for the words. A letter begins "Sir," not "My Lord Duke;" and the mode of reference is "Your Royal Highness."

Princess.—"Her Royal Highness the Princess——," or "The Duchess" (as the case may be). "Madam," and "Your Royal Highness."

Prince's Wife, though of inferior rank, like the preceding.

Duke.—"His Grace the Duke of ——." Letters commence, "My Lord Duke;" and he is referred to as "Your Grace."

Duchess.—"Her Grace the Duchess of ——." Letters commence, "Madam;" and refer to her as "Your Grace."

Duke's Eldest Son.—Uses the second or some other title of his family by courtesy, and he is addressed as if he held the title by law, though in formal documents he is called "——, Esq., *commonly called* the Marquis or Earl" (as the case may be).

Duke's Daughter.—"The Right Honourable Lady Mary——," or less formally, "The Lady Mary——." Letters commence "Madam," and refer to her as "Your Ladyship." If she is married to a person of inferior rank, her surname only is changed.

Duke's Younger Son.—"The Right Honourable Lord Tenterden," or less formally, "The Lord John R——." "My Lord," and "Your Lordship."

Duke's Younger Son's Wife.—"The Lady John ——," unless where she has a title in her own right. "Madam," and "your Ladyship."

Marquis.—"The Most Honourable the Marquis of Lorne." Letters commence, "My Lord Marquis,"

but when personally addressed, he is styled "My Lord," and "Your Lordship."

Marchioness.—"The Most Honourable the Marchioness of Bute." "Madam," and "Your Ladyship."

Marquis's Daughter.—Like duke's daughter.

Marquis's Eldest Son.—Like duke's eldest son.

Marquis's Younger Son.—Like duke's younger son.

Earl.—"The Right Honourable the Earl of Derby," or less formally, "The Earl of Derby." "My Lord," and "Your Lordship."

Countess.—"The Right Honourable the Countess of Derby." Letters commence "Madam," and refer to her as "Your Ladyship."

Earl's Daughter.—Like duke's daughter.

Earl's Eldest Son is addressed as if the title which he holds in courtesy were a title in law.

Earl's Younger Son.—Like baron's son.

Earl's Younger Son's Wife.—Like baron's son's wife, unless of superior rank to her husband.

Earl's Wife.—See *Countess.*

Viscount.—"The Right Honourable Lord Viscount Crichton," or less formally, "The Lord Viscount." "My Lord," and "Your Lordship."

Viscountess.—"The Right Honourable the Viscountess," or less formally, "The Viscountess," "Madam," and "Your Ladyship."

Viscount's Daughter.—Like baron's daughter.

Viscount's Son.—Like baron's son.

Viscount's Son's Wife.—Like baron's son's wife.

Baron.—Addressed "The Right Honourable Lord Cairns;" referred to as "His Lordship," or "Your Lordship."

Baron's Daughter.—"The Honourable Mary ——;" or if married, "The Honourable Mrs. ——." Letters commence, "Madam."

Baron's Son.—"The Honourable John Fortescue." Letters commence "Sir."

Baron's Son's Wife.—"The Honourable Mrs. ——." Letters commence "Madam."

Baron's Wife, and *Baroness* in her own right.—"The Right Honourable Lady Coutts;" in strictness, but more commonly, "The Lady Coutts." Letters commence "Madam," and refer to her as "Your Ladyship."

Baronet.—"Sir Robert Gore, Bart." Letters commence, "Sir."

Baronet's Wife.—"Lady St. Clair." Unless she has a title as the daughter of a peer, no Christian name is used. She is referred to as "Your Ladyship."

2. ECCLESIASTICAL AND OFFICIAL.

Archbishop.—Letters are addressed "His Grace the Lord Archbishop of Canterbury," and commence

"My Lord Archbishop." More formal documents are addressed "The Most Reverend Father in God (Richard Bancroft), by Divine Providence, Lord Archbishop of Canterbury;" other archbishops and suffragan bishops being "by Divine permission." When personally referred to, an archbishop is styled "Your Grace," not "Your Lordship." The Archbishop of Armagh is addressed as "His Grace the Lord Primate of Ireland."

Archbishop's wives, and the other members of their families, enjoy no titles, as such.

Bishop.—"The Right Reverend the Lord Bishop of London." Letters commence, "My Lord." Frequently the address is simply, "The Lord Bishop of ——." The style in formal documents is, "The Right Reverend Father in God, John Blomfield, by Divine permission, Lord Bishop of London." Scotch bishops are addressed "The Bishop of Edinburgh," sometimes as "The Right Reverend Bishop (Henry Cotterell), and letters commence, "Right Reverend Sir." The colonial bishops are addressed by their territorial titles, like those of England.

Bishop's Wives and Children have no titles.

Lord Advocate (of Scotland).—"The Right Honourable the Lord Advocate" by courtesy; but in official documents he is styled "Her Majesty's Advocate for

Scotland." Letters ought strictly to commence, "Sir," not "My Lord," though the latter mode of address is the more usual.

Lord Lieutenant of Ireland.—"His Excellency the Lord Lieutenant;" and letters commence in accordance with his rank in the peerage or otherwise. If a duke, he is styled "His Grace the Lord Lieutenant."

Lord of Session in Scotland.—"The Honourable Lord Deas." "My Lord," and "Your Lordship."

Lords of Her Majesty's Treasury.—These in their collective capacity are addressed as "The Honourable the Lords Commissioners of Her Majesty's Treasury;" individually they have no title from their connection with the Treasury.

Officers in the Navy and Army.—Their rank in the service, if above subalterns, is always prefixed to any other title they may possess, thus: "Captain the Lord John Gough."

Privy Councillor.—"The Right Honourable Sir John McNeill."

Privy Councillor's Wife and Children have no title.

3. MUNICIPAL.

Lord Mayor.—"The Right Honourable the Lord Mayor." "My Lord," and "Your Lordship." There

are only three Lord Mayors—those of London, York, and Dublin.

Mayors.—In formal documents, "The Right Worshipful the Mayor of Worcester;" but in letters, simply "The Mayor."

Lord Provost.—The Provosts of Edinburgh, Glasgow, and Aberdeen, are styled "The Right Honourable the Lord Provost;" of Perth, "The Honourable Lord Provost."

4. HONORARY.

Knight Bachelor.—Like baronet, except that the word "Bart." is omitted.

Knight Bachelor's Wife.—Like baronet's wife.

Knight of the Garter.—K.G. is added to the name or other title of the bearer.

Knight of St. Patrick.—K.P. used in the same manner.

Knight of the Thistle.—K.T.

Knight of the Grand Cross.—If a Knight Grand Cross, K.G.C.B.; if a Knight Commander, K.C.B.

Knight of the Bath's Wife—Like the wife of a baronet or knight bachelor.

Members of Parliament.—The letters M.P. are added to their usual address.

Maid of Honour.—"The Honourable Miss;" and "Madam."

THE OPENING OF PARLIAMENT.

When a day has been appointed for the opening of a New Parliament, the Members of the Houses of Lords and Commons assemble in their respective Chambers. In the House of Lords the Lord Chancellor informs the Members that "Her Majesty, not thinking it fit to be personally present here this day, had been pleased to cause a Commission to be issued under the Great Seal in order to the opening and holding of Parliament." The Lords Commissioners, seated between the throne and the woolsack, dressed in their robes of office, then command the Gentleman-Usher of the Black Rod to inform the members of the House of Commons that the "Lords Commissioners desire their immediate attendance in this House to hear the Commission read." Meantime, in the Lower House, the Clerk of the Crown in Chancery has delivered to the Clerk of the House a list of the Members who have been elected to serve; and on receiving the message from the Usher of the Black Rod, the Members of the House of Commons proceed to the House of Lords.

The Royal Commission having been read in presence of the Members of both Houses, the Lord Chancellor opens the Parliament by stating "that Her

Majesty will, as soon as the Members of both Houses shall be sworn, declare the causes of her calling this Parliament; and it being necessary that a Speaker of the House of Commons should first be chosen, that you, gentlemen of the House of Commons, repair to the place where you are to sit, and there proceed to the appointment of some proper person as your Speaker, and that you present such person whom you shall so choose here to-morrow at — o'clock, for Her Majesty's royal approbation." The Members of the House of Commons then withdraw, and, returning to their own House, proceed to elect a Speaker.

Until the Speaker is actually elected, the duties of the office are performed by the Clerk, who stands and points to Members as they rise, and then resumes his seat. When the election has been formally carried through, the newly-made Speaker returns thanks to the Members for the honour they have conferred upon him, and takes his seat, on which the mace is laid on the table, where it always is placed during the sitting of the House, with the Speaker in the chair. He is then congratulated by some leading Member, and the House adjourns. The following day, the new Speaker, on the arrival of the Gentleman-Usher of the Black Rod, proceeds with the Commons to the Upper House, where his election is confirmed and approved

by the Lord Chancellor. He then lays claim, on behalf of the Commons, to their ancient rights and privileges, which being confirmed, he retires with the Commons from the bar of the Lords. Nearly the same ceremonies take place on the election of a new Speaker, when a vacancy occurs by death or retirement in the course of the Session.

The Members of both Houses next take the oaths of allegiance, supremacy, and abjuration, or rather the consolidated oath, which is now substituted for those oaths, as prescribed by law.

In the Upper House, the Lord Chancellor first takes the oath singly at the table. The Clerk of the Court delivers a certificate of the return of the Representative Peers of Scotland, the Garter King-at-arms, the Roll of the Lords Temporal, after which the Lords present take and subscribe the oath. Peers who have been newly created by letters-patent present their patents to the Lord Chancellor; are introduced in their robes between two other peers of equal dignity, preceded by the Usher of the Black Rod and Garter King-at-arms, and conducted to their places. The same ceremony is performed in the case of peers who have received a writ of summons—a necessary formality when a Member of the House of Commons succeeds to a peerage. A Bishop of

the Church is introduced by two other Bishops, without the formalities observed by Temporal Lords. Representative Bishops of Ireland take their seats without any particular ceremony. Peers by descent have a right to take their seats without introduction; peers by special limitation in remainder have to be introduced.

In the House of Commons, the Speaker first subscribes the oath, standing on the upper step of the chair, and is followed by the other Members. The latter are then introduced to the Speaker by the Clerk of the House. Members returned on new writs during the progress of the session, after taking the oath, are introduced between two members. They must bring a certificate of their return from the Clerk of the Crown. The oaths are required to be taken in a full House, with the Speaker in the chair—in the Commons, between the hours of nine and four. The presence of a Commission constitutes a full House. On the demise of the Crown, the oaths must be taken anew in both Houses.

When the greater part of the members of both Houses have been sworn, the causes of calling the Parliament are declared by the Queen, either in person or by Commission. In the event of the declaration being made in person, the Sovereign pro-

ceeds in State to the House of Lords, and commands Black Rod to inform the Commons "that it is her Majesty's pleasure that they attend her immediately in this House." Black Rod proceeds to the House of Commons, and formally commands their attendance, on which the Speaker and the Members go up to the bar of the House of Lords, and the Sovereign reads her speech, which is delivered to her by the Lord Chancellor, kneeling on one knee. When Parliament is opened by Commission, the Sovereign not being personally present, the Lord Chancellor reads the Royal speech to both Houses. Immediately after this is done, the House is adjourned during pleasure; but both Houses are resumed in the afternoon, for the purpose of voting an address in answer to the speech from the Throne. In each House, it is common to begin business by reading some bill *pro forma*, in order to assert the right of deliberating without reference to the immediate cause of summons. The Royal speech is then read, and an address moved in answer to it. Two members in each House are chosen by the Ministry to move and second the address. The preparation of the address is referred to a Select Committee: it is twice read, may be amended, and, when finally agreed on, it is ordered to be presented to the Sovereign; and the ceremony of the opening of Parliament is then at an end.

Since 1860, the year preceding the death of the Prince Consort, Parliament was not opened again in Grand State until 1877, when her Majesty revived the magnificent pageant with great effect.

THE ROYAL PROCESSION

was formed at Buckingham Palace in the following order :

A carriage drawn by six bays,
conveying the Gentlemen Ushers, and the Exon of the Yeomen of the Guard.

A carriage drawn by six bays,
conveying Pages of Honour, Groom in Waiting,
and a Gentleman in Waiting to
Her Royal Highness
Princess Louise.

A carriage drawn by six bays,
conveying the Field Officer in Brigade Waiting,
the Silverstick, the Comptroller of the Household, and the Equerry in Waiting.

A carriage drawn by six bays,
conveying the Captain of the Yeomen of the Guard,
the Clerk Marshal, the Treasurer of the Household, and a Lord in Waiting.

A carriage drawn by six bays,
conveying the Keeper of the Privy Purse,
Ladies in Waiting to
Their Royal Highnesses
Princess Beatrice and Princess Louise,
and Gold Stick.

A carriage drawn by six blacks,
conveying the Lady in Waiting to the Queen,
the Mistress of the Robes, and the
Master of the Horse.

The Queen's Marshalmen.
The Queen's Footmen.
A Party of the Yeomen of the Guard.

Life Guards — Her Majesty's carriage, drawn by eight cream-coloured horses, conveying Her Royal Highness Princess Beatrice, Her Royal Highness Princess Louise, (Marchioness of Lorne), and HER MAJESTY THE QUEEN. — Life Guards

The Queen was conducted to her carriage by the Lord Chamberlain and the Vice Chamberlain, and was received by a Guard of Honour of the Grenadier Guards, with the band of the regiment playing the National Anthem.

The Queen wore a black velvet dress, with a train trimmed with miniver and crape, and a long white tulle veil, surmounted by the crown in diamonds. Her Majesty also wore a necklace and earrings of large diamonds, the Koh-i-Noor as a brooch, the Riband and Star of the Order of the Garter, and the Victoria and Albert Order.

Equerry in Waiting.
A detachment of the First Life Guards.

The Great Officers of State and others assembled at the Peers' entrance of the House of Lords and received her Majesty upon alighting from the State carriage, when the procession moved in the following order:—

Pursuivants.

Heralds.

Equerries in Waiting to her Majesty, Gentlemen Ushers to her Majesty, Groom in Waiting to her Majesty.

The Clerk Marshal.

The Comptroller of her Majesty's Household, the Treasurer of her Majesty's Household.

The Keeper of the Privy Purse.

Norroy King of Arms; Clarenceux King of Arms.

The Lord President of the Council.

The Lord High Chancellor.

The Gentleman Usher of the Black Rod; Garter Principal King of Arms.

The Earl Marshal; the Deputy Lord Great Chamberlain.

THE SWORD OF STATE,

borne by the Earl of Beaconsfield.

THE QUEEN'S MOST EXCELLENT MAJESTY,

accompanied by their Royal Highnesses Princess Louise and Princess Beatrice, and attended by the Mistress of the Robes and the Lady in Waiting, with Ladies in Waiting upon their Royal Highnesses the Princess Louise and the Princess Beatrice.

The Lord in Waiting to her Majesty.

Pages of Honour.

The Groom of the Robes.

The Master of the Horse.

The Captain of the Yeoman of the Guard, the Gold Stick, the Captain of the Corps of Gentlemen-at-Arms.

Silver Stick in Waiting.

Field Officer in Brigade Waiting.

Officer of the Gentlemen-at-Arms and Yeomen of the Guard.

Serjeants at Arms.

Her Majesty, with the procession, advanced into the House, the Cap of Maintenance being borne by the Marquis of Winchester, the Crown by the Duke of Richmond and Gordon, and the Sword of State by the Earl of Beaconsfield.

His Royal Highness the Prince of Wales took his seat on the right of the Throne.

Her Royal Highness the Princess of Wales took her seat on the Woolsack.

Their Royal Highnesses the Princess Louise (Marchioness of Lorne) and Princess Beatrice stood on the left of the Throne.

His Royal Highness Prince Christian and his Serene Highness the Duke of Teck occupied chairs on the left of the Bishops' bench.

The Deputy Lord Great Chamberlain having received her Majesty's command, the Yeoman Usher was sent with a message from her Majesty to the House of Commons, commanding their immediate attendance in the House of Peers.

The Commons attended accordingly.

The Lord Chancellor received and read the Speech from the Queen.

The procession retired in the same order as when entering the House.

PART III.

MODES OF SALUTATION AMONG VARIOUS NATIONS.

OF all human customs none is more ancient or more general than that of reciprocal salutation. We find it among the people of antiquity, as well as in every modern nation. Salutation was, if we may so express ourselves, the first smile of humanity in its cradle; and it appears to have become sacred to the most remote posterity. In its origin, it was a kind of worship rendered by man to man; an homage by which he recognized something divine in his fellow; and in progress of time it became a sign of peace and welcome before which all distinctions of race and country vanished, and the stranger the most unknown became invested with all the claims to hospitality of the nearest kindred.

When men salute each other in an amicable manner, it signifies little whether they move a particular part of the body, or practise a distinct ceremony. In these actions there must exist different customs. Every nation imagines it employs the most reasonable ones; but all are equally simple, and none are to be treated as ridiculous.

The infinite number of ceremonies may be reduced to two kinds—to reverences or salutations, and to the touch of some part of the human body. To bend and prostrate one-self to express sentiments of respect appears to be a natural idea; for terrified persons throw themselves on the earth when they adore invisible beings. The affectionate touch of the person they salute is an expression of tenderness.

As nations decline from their ancient simplicity much farce and grimace are introduced. Superstition, the manners of a people, and their situation influence the modes of salutation, as may be observed from the following examples.

Modes of salutation have sometimes very different meanings, and it is no uninteresting speculation to examine their shades. Many display a refinement of delicacy, while others are remarkable for their simplicity, or for their sensibility. In general, however, they are frequently the same in the infancy of

nations and in more polished societies. Respect, humility, fear and esteem, are expressed in a nearly similar manner, for these are the natural consequences of the organization of the body.

The demonstrations become in time only empty civilities, which signify nothing. We shall notice what they were originally without reflecting on what they are.

The first nations have no peculiar modes of salutation; they know of no reverences or other compliments, or they despise them.

THE GREEKS.

The salutation of the Greeks was almost the contrary to that of the Orientals; and we ought to expect it when we reflect on the character of this active people, so entirely opposite to that of these effeminate nations. The Greek was active, occupied, and feared nothing but repose; hence his salute was, "Act successfully." And as he delighted in pleasure and joy, he wished them to his friends, by saying, "*Flesh*, rejoice!" And in accosting one, he would ask, "What are you doing? what are you busied in?"

THE CARTHAGINIANS.

The Carthaginians did not use any salutations by speech at their meetings; but, as a sign of love and

friendliness, they would kiss their right hands each together, and then kiss one another.

THE ROMANS.

The Romans set less value on pleasure, and were more interested about that strength which constituted the basis of a warlike character. *Quomodo vales!* signifies literally, "How is your strength?" *Vale et salve.* "Be strong and healthy." These forms paint well the character of the Roman, who distinguished himself more by force, energy, and power than by activity, talents, and serenity of disposition.

THE EGYPTIANS.

The Egyptians extend their hands, place them upon their breast, and bend their heads. The greatest act of politeness is to kiss their own hand and afterwards to place it upon their heads. They only kiss the hand of distinguished men, not of women. Inferior officers hold the stirrup of their superiors when they are mounting on horseback. In the divan the inferior takes off the slipper of the superior, places it by his side, and receives the same salutation from the latter. The usual salutation in Cairo is, "How do you sweat?"—a dry, hot skin, being a sure indication of a destructive ephemeral fever.

THE ENGLISH.

The salute of the English, says a German writer, M. Krummacher, is distinguished by its energy, "How do you do?" Here we discover a redoubled activity. This word "do" plays a great part in the English language, and is a lever which puts all the other words in motion. We should not wrong these modern Phœnicians if we understood their last "do" in the sense which they give it in commerce; nor if we received the little phrase, "How do you do?" in the meaning of "How go your affairs?" This salutation would suit very well a commercial nation, to which nothing is more interesting than its commerce, and which places in the rank of affairs those only which have relation to it. If this philosophy does not merit a profound respect, at least it attracts very profound attentions.

THE FRENCH.

In the French modes of salutation, the character of that nation is remarkably evinced:—*Comment vous portez-vous? Vous portez-vous bien?* Do we not see that these expressions are appropriated to a people who set a very great value on agility, and on the manner in which the body is fixed on its legs, and disposed for motion? The salutations of the French

have, moreover, this peculiarity, that they express ordinary and even feeble sentiments in a very lively manner :—*Je suis charmé, ravi, enchanté de vous voir en bonne santé.* Would not one think that all this was addressed to an intimate friend that we had not seen for twenty years? By no means; it is to somebody that one cares for in an ordinary way, and that one could well dispense with seeing at all; but this is a ceremony of habit, and one of those hyperboles so familiar to the French language, and to the spirit of the nation.

THE GERMANS.

In the usual German salutation of *Wie befinden Sie sich?* "How do you find yourself?" we may see a proof of the solid, independent, passive character by which this people are distinguished. To wish a guest a good appetite at the commencement of a repast is a civility quite unknown in Germany. The language does not even possess the word; but when he rises from table they wish he may have had a happy repast, a benign repast; that he may *find himself* the better for the cheer he has had.

THE ITALIANS.

In Italy they have three several kinds of salutations for the day. In the morning they say, *Dio vi dia et*

buono giorno; "God give you a good morrow." At midnoon, *Dia vi dia salute;* "God give you health." And at evening they say, *Buono sera;* "Good even." They say also many times, *Mi accommando;* "I commend me to you." And after two or three hours of night is passed, then they say, *Dio vi dia la buona notte;* "God give you the goodness of the night." Sometimes also they are accustomed to say, *Id Dio vi contenti;* "God content ye."

THE SPANIARDS.

In Valencia in Spain, when men meet together, they salute each other in this manner:—"Gentle sir, you are well come." And at the departing, the one saith, "God remain with you;" and the other replieth, "Go in a good hour."

In Catalonia, such persons as chance to meet together salute one another thus:—"You are very well arrived, sir."

In Castile some used to say, "God keep you;" others, "God be with you." And when they leave each other, the one saith, "God conduct you;" and the other answereth, "The blessed angels bear you company." Some also used to say:—"With your good grace and favour;" and others, simply, "Adieu, sir."

The Grandees of Spain claimed the right of appearing covered before the king, to show that they are not so much subjected to him as the rest of the nation.

THE DUTCH.

The Dutchman says, *Hoe vaert mynheer?* "How travels my lord?" Does not this salutation at once present to our imaginations a big Dutchman, well fed and well clad, travelling at his ease in a gaudy trecschuyt on one of his superb canals, and hailing a passing friend to inquire if he also travels as conveniently?

THE ORIENTAL.

In the East, the sign of salutation is peace or repose (the *shalom* of the Hebrews, the *salam* of the Arabs), "Peace be with you;" and the answer is, "With you be peace." This form perfectly expresses what is the object of the desires and of the enjoyments of the Orientals; it presents a vital feature in their character. The words peace and repose include with the Orientals every species of comfort and happiness; and it is with these, therefore, that they salute and wish each other well.

THE NORTH AMERICANS.

The North American Indians, when a friendly

visitor approaches their wigwam, perform the simple ceremony of an introduction to their chief, by putting the pipe of peace in the stranger's mouth, and inviting him to a seat near the fire, upon a clean blanket; while in most of the South Sea Islands, though the custom may vary in some respects, this very important preliminary to a friendly intercourse is usually adjusted by an easy contact of the parties' noses, or by an exchange of gifts. What more than this can indeed be necessary, when the minds of both are really disposed to friendship? and what splendid ceremony of introduction can inspire sentiments of good-will where enmity has already taken root?

The salutations between the different tribes in the north-west of America are very ceremonious. If two hordes of these savages meet, they stop at the distance of twenty or thirty paces, throw themselves on the ground, and remain for some moments in this position. The two eldest of each party then advance, and relate very circumstantially the dangers they have encountered. As soon as they have finished their narratives, they all begin to sigh. These sighs are finally changed into a horrible yell, in which the young girls particularly endeavour to surpass the others of the tribe. With these affecting manifestations of sympathy both parties approach, but each

sex separately. Tobacco-pipes are handed about, and their affliction is soon changed to merriment.

THE LAPLANDERS.

The Laplanders apply their nose strongly against that of the person they salute.

THE SOUTH AMERICANS.

Dampier says that at New Orleans they are satisfied in placing on their heads the leaves of trees, which have ever passed for symbols of friendship and peace. This is at least a picturesque salute. Other salutations are very incommodious and painful; it requires great practice to enable a man to be polite in an island situated in the Straits of the Sound. Houtman tells us they saluted him in this odd way:—"They raised his left foot, which they passed gently over the right leg; and from thence over his face."

THE PHILIPPINE ISLANDERS.

The inhabitants of the Philippines bend their bodies very low in placing their hands on their cheeks, and raising at the same time one foot in the air, with the knee bent.

The Islanders, near the Philippines, take the hand

or foot of the person they salute, and with it gently rub their face.

THE CHINESE.

The Chinese are singularly affected in their personal civilities; they even calculate the number of their reverences. These are their most remarkable postures:—The men move their hands in an affectionate manner, while they are joined together on the breast, and bow the head a little. If they respect a person they raise their hands joined, and then lower them to the earth in bending the body. If two persons meet after a long separation, they both fall on their knees and bend their faces to the earth; and this ceremony they repeat two or three times. If a Chinese is asked how he finds himself in health? he answers, "Very well, thanks to your abundant felicity." If they would tell a man that he looks well, they say, "Prosperity is painted in your face;" or "Your air announces your happiness." If you render them any service they say, "My thanks should be immortal." If you praise them they answer, "How shall I dare to persuade myself of what you say of me?" If you dine with them, they tell you at parting, "We have not treated you with sufficient distinction." The various titles they invent for each other it would be impossible to translate.

It is to be observed that all these answers are prescribed by the Chinese Ritual, or Academy of Compliments. There are determined the number of bows, the expressions to be employed, and the inclinations which are to be made to the right or left hand; the salutations of the master before the chair, where the stranger is to be seated, for he salutes it most profoundly, and wipes the dust away with the skirts of his robe; all these gestures, and other things, are noticed, even to the silent gestures by which you are entreated to enter the house. The lower class of people are equally nice in these punctilios; and ambassadors pass forty days in practising them before they are enabled to appear at court. A Tribunal of Ceremonies has been erected, and every day very odd decrees are issued, to which the Chinese most religiously submit.

THE JAPANESE.

In Japan, the inferior of two persons saluting takes off his sandals, puts his right hand into his left sleeve, permits his hands, thus crossed, to sink slowly upon his knee, passes the other person with short, measured steps, and a rocking motion of the body, and exclaims, with an expression of fear on his countenance, *Augh, augh!*—that is, "Do not hurt me!"

THE AFRICAN.

In Africa, among several negro nations, the people take each other's hands, and pull the fingers till they crack. The negroes of Sierra Leone bend the right elbow, so that the hand touches the mouth; the person saluted does the same thing; they then put their thumb and fore-finger together, and withdraw them slowly. Other negroes snap their fingers in meeting each other, pull the comb out of their hair, and replace it. In Lower Guinea, the saluting person seizes the fingers of the saluted, brings them into a particular position, presses them, cracks them hastily, calling, *Akkio! akkio!*—"Thy servant! thy servant!" On the Gold Coast of Upper Guinea, friends embrace each other, join the fore-fingers of their right hands until they crack, bend their heads, repeating, *Auzi! auzi!*—"Good day! good day!" Persons of distinction, after cracking their fingers, exclaim, *Bere! bere!*—"Peace! peace!" If the Mandingoes salute a female, they take her hand, raise it to their noses, and smell it twice. In other countries of Africa people take off their clothes, fall on their knees, bend their heads to the ground, and cover their head and shoulders with sand.

THE ETHIOPIANS.

An Ethiopian takes the robe of another, and ties it about his own waist, so that he leaves his friend half naked. This custom of undressing on these occasions takes other forms; sometimes men place themselves naked before the person whom they salute; it is to show their humility, and that they are unworthy of appearing in his presence. This was practised before Sir Joseph Banks, when he received the visit of two female Otaheitans. Their innocent simplicity no doubt did not appear immodest in the eyes of the *virtuoso.* Sometimes they only dress partially.

The Japanese only take off a slipper; the people of Aracan, their sandals in the street, and their stockings in the house.

THE NEGRO.

The negroes are lovers of ludicrous actions, and make all their ceremonies farcical; the greater part pull their fingers till they crack. Snelgrove gives an odd representation of the embassy which the King of Dahomey sent to him. The ceremonies of salutation consisted in the most ridiculous contortions. When two negro monarchs visit, they embrace in snapping three times the middle finger.

A MAHOMMEDAN SALUTATION.

"When ye are saluted with a salutation, salute the person with a better salutation, or at least return the same, for God taketh an account of all things."—KORAN, chap. iv.

As when, says Sale in his translation, one salutes another by this form, "Peace be unto thee," he ought not only to return the salutation, but to add, "And the mercy of God, and his blessing."

THE PERSIANS.

At an entertainment in Persia, the host goes a considerable distance to meet his guests, bids them welcome with the most respectful compliments, then returns hastily to the door of his own house, and waits their arrival to repeat the same demonstrations of respect.

The salutations in the East generally bear the stamp of a slavish mind. The very ancient custom of throwing oneself on the ground before persons of distinction, and repeatedly kissing their feet, has continued to the present time.

THE ARABIAN.

The greeting of the common Arabian is *Salâm aleikum!*—"Peace be with you!"—a salutation which

has been long in use among the Jews. At the same time, he places his left hand upon his breast, as a sign that this wish comes from the heart. The reply is, *Aleikum essalâm!*—"With you be peace!"

Arabians of distinction embrace each other two or three times, kiss each other's cheeks, and inquire two or three times after each other's health; at the same time each kisses his own hand. The Arabians of the desert shake hands six or eight times. In the province of Yemen, persons of distinction, after a long refusal, allow their fingers to be kissed.

THE MOORS.

The Moors, at their meetings, would kiss the right shoulders of one another; and, when they took leave for their departure, they would kiss each other's knee.

In Morocco, foreigners are saluted by the Moors on horseback in a manner which may well startle those not accustomed to it. The Moor rides full speed towards the stranger, as if to run him down; he then suddenly stops, and discharges his pistol over his head.

THE GREENLANDERS.

The Greenlanders laugh when they see an European uncover his head and bend his body before him whom he calls his superior.

THE SIAMESE.

In Siam, the inferior person throws himself on the ground before his superior. The latter then sends one of his attendants, who are very numerous in the case of persons of distinction, to examine whether he has eaten, or carries with him anything of an offensive smell. If this is the case, he receives a kick from the superior, and is compelled to retire immediately; if otherwise, the servant lifts him up. Women, even though advanced in years, are saluted with the names of the most beautiful and precious objects; but not without the additional word *young*—as "young diamond," "young gold," "young heaven," "young flower," &c. If friends wish to express their mutual attachment, they scratch their hand slightly, and reciprocally suck a drop of blood from the wound.

THE CINGALESE.

In Ceylon; when the natives salute, they raise the palm of the hand to the forehead, and make a low bow. Before a superior, they throw themselves upon the ground, continually repeating his name and dignity, while the superior passes gravely on, and hardly deigns to utter a word of reply.

THE SANDWICH ISLANDER.

In the Sandwich Islands the natives take each

other by the hand, rub their noses together, and, at the same time, utter the word *aloha*, in a low wailing tone.

In the Union group, consisting of the three islands of Oatafu, Nukunono, and Fakaäfor, or Bowditch Island, when the natives salute each other, or a stranger, they rub noses and chins together, and encircle the necks with their arms, uttering, similarly to the Sandwich Islanders, a word like *aloha*.

THE SOCIETY ISLANDER.

In the Society and Friendly Islands, and Tahiti, persons touch the ends of each other's noses. This salutation is returned by each rubbing the hand of the other on his own mouth and nose. The Tahitian presents a person whom he chooses for a friend sometimes with a part of his dress, sometimes with the whole. Modern civilization has, however, introduced considerable changes upon these customs.

THE SUMATRANS.

In the island of Sumatra, the saluting person bows, begs the left foot of him whom he addresses, kneels on the ground, and applies his foot to the crown of his head, forehead, breast, and knee; finally, he touches the ground with his head, and remains for some moments stretched out.

Barbarous nations frequently imprint on their salutations the dispositions of their character. When the inhabitants of Carmena, says Athenæus, would show a peculiar mark of esteem, they breathed a vein, and presented for the beverage of their friend the blood as it issued.

The marks of honour are frequently arbitrary; to be seated, with us, is a mark of repose and familiarity; to stand up, that of respect. There are countries, however, in which princes will only be addressed by persons who are seated, and it is considered as a favour to be permitted to stand in their presence. This custom prevails in despotic countries; a despot cannot suffer, without disgust, the elevated figure of his subjects; he is pleased to bend their bodies with their genius; his presence must lay those who behold him prostrate on the earth; he desires no eagerness, no attention—he would only inspire terror.

THE KISS OF CEREMONY.

Kissing the forehead of a person is a sign of condescension and good-will, the paternal blessing sealed with the father's kiss on the forehead of the child among many nations.

Kissing the shoulders is an expression of inferiority,

still more so kissing the hand or the foot; and the sign of the greatest humiliation among the Poles, Bohemians, Russians, and Asiatics is to kiss the ground, as a symbol that the place where the foot of the honoured person has trod is dear to them.

The word kissing is the usual expression, in Hebrew, to signify adoration; and *adoratio*, in Latin, literally means touching with the mouth.

With some nations, as the Germans and French, it is customary for men to kiss each other after a long absence, a severe bereavement, or a happy alliance.

In the most ancient times it was customary to impress kisses on one's own hand, and then make the sign of throwing them to the sun, moon, the stars, and even to Baal. Thus Job (xxxi. 26—28) says:—"If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above."

Among the Romans, the higher magistrates gave their hands to be kissed by the lower orders; and, under the emperors, the monarch gave his hand to be kissed to the superior officers; whilst the subordinate

officers paid their homage on their knees, touching the gown of their emperor or their own hands, &c.

Kissing the hand was formerly very customary on the European Continent, and still is so, to a certain degree. A gentleman may kiss a lady's hand; and people of the lower class, to express great gratitude, will not unfrequently kiss the hand of a benefactor.

KISSING THE FOOT.

Kissing the foot is a common Oriental sign of respect. The later Roman emperors, whose court ceremonies were mixed with so many servile customs, first introduced this practice into the west. The popes have required it, as a sign of respect from the secular power, since the eighth century. When the ceremony takes place the pope wears a slipper with a cross, which is kissed. In more recent times Protestants have not been obliged to kiss the pope's foot, but merely to bend the knee slightly.

THE "KOTOU" IN CHINA.

In China the *Kotou*, or grand prostration, consists in the individual admitted to the presence of the celestial emperor prostrating himself nine times, and

each time beating his head against the ground. This is to be performed to the emperor's place, throne, or chair of state, even though he himself should be absent. In 1816, when Lord Amherst went as ambassador to China, an imperial banquet was given to him and his suite; but the pleasure afforded by this testimony of respect was damped by the intimation that they were expected to perform the grand ceremony in presence of the dinner in the same manner as if his imperial majesty had presided, which he was considered to do, having given the entertainment. This proposition was rejected by Lord Amherst* in the

* "I told the Emperor," said O'Meara at St. Helena, "that Lord Amherst, the late British Ambassador to China, was expected in a few days, and would probably wait upon him. Napoleon replied, 'If he is to be presented by the governor I will not receive him; if he comes with the Admiral I shall.' He said he thought 'the English ministers had acted wrong in not ordering him to comply with the customs of the place he was sent to, otherwise they ought not to have sent him at all.' I observed that the English would have considered it as debasing to the nation, if Lord Amherst had consented to prostrate himself in the manner required. That if such a point were conceded, the Chinese would require similar ceremonies to be performed, to those insisted upon by the Japanese, and so disgracefully complied with by the Dutch. Napoleon replied, 'It is quite a different thing. One is a mere ceremony, performed by all the great men of the nation to their chief: the other is a national degradation required only of strangers. It is my opinion, that whatever is the custom of a nation, and is practised by the first characters of that nation towards their chief, cannot degrade strangers who perform the same. Different nations have different customs. In England, you kiss the king's hand at court. Such a thing in France would be looked upon as ridiculous, and the person who did so would be held up to public scorn; but still, the French ambassador who performed such an act in England, would not

most decided terms. He refused even to kneel before the majesty of the table; and, after long discussion, the Chinese compounded for nine bows, to correspond with the nine prostrations which they themselves made. This the ambassador and his suite agreed to do, and the banquet was allowed to proceed.

KISSING THE SULTAN'S TOE.

They are only the highest dignitaries of the Mussulman empire who have the right to kiss the feet of the Sultan. This surpassing honour is reserved for the vizier, the ministers, and a few privileged pachas.

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be considered as having degraded himself. In England, some hundred years back, the king was served kneeling: the same ceremony now takes place in Spain. In Italy you kiss the Pope's toe; yet that is not considered a degradation. A man who goes into a country, must comply with the ceremonies in use there; and it would have been no degradation whatever for Lord Amherst to have submitted to such ceremonies before the Emperor of China, as are performed by the first mandarins of that empire. You say that he was willing to render such homage as was paid to his own king. You have no right to send a man to China, to tell them that they are to perform certain ceremonies, because such are practised in England. If I had sent an ambassador to China, I would have ordered him to make himself acquainted with the ceremonies performed by the first mandarins before the Emperor, and if required, to do the same himself, and no more. You ought to have treated these barbarians like children, and to have humoured them, as if you had sent an ambassador to the moon. I recollect having had a conversation on the subject at Tilsit, with the Emperor Alexander, when we were very good friends. He asked my opinion and advice; I gave it him nearly as I have done to you. He was perfectly convinced, and wrote a reprimand to his ambassador for not having complied with the ceremonies required from him.'"—*O'Meara.*

The vizier started from the angle of the kiosque, which was at the right of the Sultan—described a semi-circle within the lines formed by the guards and musicians—and, arriving in front of the throne, advanced to the footstool, after performing the oriental salutation; and there, bending over the feet of his master, kissed his boot as reverentially as a fervent Catholic could kiss the toe of the pope.

This done, he retired backwards, and gave place to another. Then followed the same salutation, the same genuflexion, the same prostration, and the same manner of approaching and retiring, performed by seven or eight of the foremost personages in the empire.

During these adorations the countenance of the Sultan remained impassive and expressionless. His fixed dark eyes looked without seeing, like eyes of marble in a statue; no movement of a muscle, no play of countenance, nothing to induce a belief that he observed what was passing. In fact, the superb Padischa was evidently unable to see across the vast space that separated him from humanity—the humble worms which crawled in the dust at his feet. And yet his immobility had in it nothing offensive or overstrained. It was the mere aristocratic negligence and abstraction of the grand seignor, receiving the homage

which was his due, without giving himself a thought on the subject—the drowsy indifference of the deity fatigued by the adoration of his devotees, themselves too happy in being permitted to adore him.

Next after pachas in this act of homage came the Sheik-ul-Islam, in his white caftan and turban of the same colour, crossed in front by a band of gold. The Sheik-ul-Islam is the Mohammedam patriarch, next to the sultan in the religious scale, and consequently exceedingly powerful and greatly reverenced. When, therefore, after the usual salutation, he was about to kiss the sultan's foot, as the others had done, Abdul Medjid broke, for the first time, his calm imperturbability, and raising the Sheik graciously, prevented the actual performance of that homage. The *ulemahs*, or prelates of Islamism, then defiled before the sultan; but, instead of kissing his foot, they were content with touching with their lips the hem of his surtout, not being sufficiently great personages to aspire to the more distinguished honour. And here a little incident disturbed the ceremony.

A former scherif of Mecca, who had been removed from office for his excess of fanaticism, approached and threw himself at the feet of the sultan—who, however, repulsed him sharply enough to prevent his performing any act of homage, and dismissed him

with an imperious gesture of refusal. Two tall young men—almost mulattoes in complexion, and seemingly his sons—also essayed to throw themselves at the sultan's feet, but were no better received; and the whole three were conducted out of the circle. To the *ulemahs* succeeded other officials, civil and military, of less elevated grade, who could not presume to kiss either the boot or the robe: an end of the sultan's sash, held by a pacha, offered its fringe of gold to their lips at the extremity of the divan. Enough for them to touch anything that had been in contact with their master. They came, one after another, described the entire circle, holding one hand to the forehead, and the other to the heart, and, after bending to the earth, touched the scarf, and passed on. The dwarf standing behind the throne watched the whole with the malicious grimace of an evil-disposed gnome.

During all this time the band played airs from *L'Elesir d'Amour* and *Lucrezia Borgia;* the cannon thundered in the distance; and the pigeons, frightened from the eaves of Sultan Bajazet, flew in hurried circles above the centre of the seraglio. When the last functionary had paid his homage, the Sultan re-entered his kiosque amid tumultuous *vivas*, and we returned to Pera, to seek that breakfast of which by this time we stood cruelly in need—Theophile Gautier's "Constantinople of To-day."

KISSING IN ICELAND.

In Iceland, says Madame Ida Pfeiffer, the true national salutation is a hearty kiss. That adventurous female traveller thus describes a scene at the little church of Struvellir when service was over at the church, on a Sunday when she happened to be there: "The people poured out of the church—I counted ninety-six, which is an extraordinarily numerous assemblage for Iceland—formed into little groups, chatting and joking; not forgetting, however, to moisten their throats with brandy, of which they had taken care to bring an ample supply. Then they bridled their horses, and prepared for departure. Now the kisses poured in from all sides; and there was no end of leave-taking, for the poor people do not know whether they shall ever meet again, and when. In all Iceland welcome and farewell are expressed by a loud kiss—a practice not very delightful for a non-Icelander, when one considers their ugly, dirty faces, the snuffy noses of the old people, and the filthy little children. But the Icelanders do not mind this. They all kissed the priest, and the priest kissed them; then they kissed each other till the kissing seemed to have no end. Rank is not considered in this ceremony; and I was not a little surprised to see how my guide, a

common farm-labourer, kissed the six daughters of a judge, or the wife and children of a priest, or a judge and the priest themselves, and how they returned the compliment."

AN ARAB PEASANT SALUTATION.

Ruesiger complained of the delay occasioned by the salutations of his attendants when journeying across the desert from Cairo to Suez. "As often as my Bedouins met an Arab whom they knew there not only ensued on both sides numberless questions as to how they were, but also endless greetings of a somewhat peculiar kind. Having held their foreheads one against the other, they each impressed thereon with their mouths a hearty smack, in order thus to testify as loudly as possible the warmth of their fraternal kiss."

KISSING FEMALES AS A FORM OF SALUTATION IN ENGLAND.

The practice of greeting females by salutation was common in England in the middle ages. According to Chalondylus, "whenever an invited guest entered the house of his friend, he invariably saluted his wife and daughters, as a common act of courtesy." The

custom is frequently alluded to by Chaucer, who wrote in the same age, and in the picture of the *frère* in the Sompnour's Tale, he very archly touches on the zeal and activity with which the holy father performed this act of gallantry. As soon as the mistress of the house enters the room, where he is engaged in "groping tenderly" her husband's conscience,

> ———" he riseth up full curtishly
> And hir embraceth in his armes narrow
> And kisseth her sweet, and chirketh as a sparrow
> With his lippes."

The custom also formed a part of the ceremony of drinking healths, at least, so says Robert de Brunne:

> "That sais wasseille drinkis of the cup,
> Kiss and his felaw he gives it up."

In the sixteenth century Erasmus describes, in glowing language, the extreme liberality with which our fair country-women granted these favours. But after the Reformation severer manners prevailed; and by the rigid Puritans the practice seems to have been discountenanced. Among others was John Bunyan, who gives us an amusing account of his scruples on the subject, in his "Grace Abounding." "The common salutation of women," he says, "I abhor: it is odious to me in whomsoever I see it. When I have seen good men salute those women that they have

visited, or that have visited them, I have made my objections against it; and when they have answered that it was but a piece of civility, I have told them that it was not a comely sight. Some indeed have urged the holy kiss; but then I have asked them why they made balks? why they did salute the most handsome, and let the ill-favoured go?" Such, however, were only the scruples of a few conscientious persons: for the custom prevailed generally through the reigns of James and Charles. In Lupton's "London and the Country Carbonaded," 1632, a pretty hostess, or a pretty maid, or daughter, to salute the guests, is represented as an established attraction of a country inn. The practice appears to have gone out about the time of the Restoration. According to Heylin, it had for some time before been unfashionable in France, and its abandonment in England probably formed a part of that French code of politeness which Charles introduced on his return. The last traces of its existence are perhaps in one or two letters, from country gentlemen, in the *Spectator*, one of which occurs in No. 240. The writer relates of himself that he had always been in the habit, even in great assemblies, of saluting all the ladies round; but a town-bred gentleman had lately come into the neighbourhood, and introduced his "fine reserved

airs." "Whenever," says the writer, "he came into a room, he made a profound bow, and fell back, then recovered with a soft air, and made a bow to the next, and so on. This is taken for the present fashion; and there is no young gentlewoman within several miles of this place who has been kissed ever since his first appearance among us."

This custom may be said to have been *peculiar* to England, and was certainly considered by foreigners as characteristic of the English people only. The three following passages will sufficiently illustrate this point. Cavendish, in his "Biography of Cardinal Wolsey," dwells with considerable *naivete* on this custom :—"I being in a fair great dining chamber" (in a castle belonging to 'Mons. Crequi, a nobleman born,') says he, "where the table was covered for dinner, and there I attended my lady's (Crequi's wife) coming; and after she came thither out of her own chamber, she received me most gently, like one of noble estate, having a train of twelve gentlewomen. And when she with her train came all out, she said to me, 'For as much,' quoth she, 'as ye be an Englishman, whose custom is in your country to kiss all ladies and gentlewomen without offence, and although it *be not so here in this realm* (France), yet will I be so bold to kiss you, and so shall all my maidens.'

By means whereof I kissed my lady and all her women."

This was in France, in the reign of Henry VIII. We will now descend some years lower, to the reign of James I., and observe how it was regarded by the Spaniards. In the library of the British Museum there is a pamphlet in Spanish, dated 1604, which gives an account of the ceremonies observed during the residence of the Duke de Frias (Ambassador Plenipotentiary from the Spanish Court) in England. "The Embassador," says the writer, afterwards kissed her Majesty's hands, craving at the same time permission to salute the ladies present, "a custom of which the non-observance on such occasions is deeply resented by the fair sex of this country," and leave was accordingly given.

Again, at a still later period, when the celebrated Bulstrode Whitelock was at the Court of Christina, Queen of Sweden, as Ambassador from Cromwell, he waited on her on May Day to invite her "to take the air, and some little collation which he had provided as her humble servant." Having obtained her consent, she with several ladies of her Court accompanied him, and her Majesty, "both in supper time and afterwards," being "full of pleasantness and gaiety of spirits, among other frolics, commanded

him to teach her ladies the English mode of salutation, which after some pretty defences their lips obeyed, and Whitelock most readily." From these passages it is evident that the custom was as much admired by the ladies of other countries as it was *peculiar* to this.

In addition to the instances given above relative to this ancient mode of salutation, it may be observed that apart from the allusions in Scripture relating to it, and which are fully detailed in another part of the present work, the custom possesses unquestionable claims to the very highest antiquity in this and neighbouring countries.

That a salute was the accompanying reciprocal seal of the "wæs hœl" and "drinc heil" of our Anglo-Saxon ancestors, appears certain. An article on this subject, in the "Relics of Literature," contains the following paragraph.

Dr. Pierius Winsemius, historiographer to their High Mightinesses, the states of Friesland, in his "Chronijck van Frieslandt," printed in 1622, informs us that the pleasant custom of kissing was utterly "unpractised and unknown" in England (just as it is this day in New Zealand, where sweethearts only know how to touch noses when they wish to be kind), until the fair princess Rouix (*Rowena*,) the

daughter of King Hengist, of Friesland, "pressed the beaker with her *lipkens*" (little lips), and saluted the amorous Vortigern with a *husjen* (little kiss). Our own old chroniclers date the origin of drinking healths in Britain from the introduction of Rowena to Vortigern, and the two lines quoted above, from Robert le Brune, expressly refer to the proceedings of the princess on that occasion; but the statement of the northern annalist, that kissing was previously "unpractised and unknown" in the island, must surely be received as applying only to the novel fashion of which the salute formed a peculiar part.

The existence of a similar practice among the festive Greeks of Howel's time, is mentioned by him in his "Familiar Letters." The New Zealand mode of courtship by touching noses, alluded to, might bear some affinity to a manner of kissing, by putting ear to ear, prevalent among the Greeks and Romans, and illustrated in the "Relics," by a Latin epigram on the subject.

Notwithstanding the instances adduced to shew that the English stood alone in their former habits of personal greeting, it may be reasonably doubted whether they were at any period exclusively singular in this usage. Towards the close of the last century, Mr. Pratt found the "kissing ceremony," as he terms

it in his "Gleanings," common throughout every part of the German territories. Persons of both sexes, though but next door neighbours, were accustomed to embrace when separating, and to present both sides of the face for salutation. So methodical was the practice, that the obstinate refusal of a fastidious young Englishman to conform to it, was attributed merely to his fear of exposing an impure breath.

However strange this custom, as a general rite of ceremonious etiquette, might appear to the Gallic dames of the 16th century, they certainly were not unused to the "warm close of lips" in a more familiar form, or averse to promiscuous caresses in good company. "Master," queries Moth, in *Love's Labour Lost*, "will you win your love with a French brawl?" On this passage Douce remarks, that the ancient English dance denominated *a brawl*, was an importation from France, with which balls were usually opened; the performers first "uniting hands in a circle," and then, according to an authority in the "language Frangois," printed at Angers, in 1579, the leading couple placing themselves in the centre of the ring, "the gentlemen saluted all the ladies in turn, and his fair partner each gentleman," the figure continuing until every pair had followed the example set them. The annotator observes, it was probably to this dance that Stubbes

and Northbrooke, two puritanical writers of the Elizabethan age, alluded in their coarse invectives. Northbrooke, the earlier censor, inveighs in very gross terms against "daunces" wherein maidens and matrons are "kissed and dishonestly embraced;" and Stubbes, who far exceeds his predecessor in grossness of language, exclaims, amidst a hurricane of invective, "what clipping, what culling, what kissing and bussing, and smouching one of another."

In spite, however, of all opposition, this kissing dance ran a career unparalleled in the history of salutation. It spread from land to land, and everywhere, from the court to the cottage, was enthusiastically welcomed. We all know, that with our stately "mayden Queene,"—"My grave Lord Keeper led the brawls;" and Wraxall, in his "History of France," relates from Bassompierre, that the Duke of Montpensier, only a very few days before he expired, in 1608, was removed from his bed purposely to witness "one of these dances, which was performed in his own place, by some of the young nobility."

Kiss-in-the-ring yet holds a place among the pastimes of the lower classes, in "Merrie England;"—and though there is but little probability that the *Brawl* will ever regain its ancient honours in the "modern Athens," it indisputably once formed the

most popular disport of Caledonia, and remnants of the practice are still to be found among the heather. Douce copies from the "*Orchesographie*" of Thoinot Arbeau, published in 1588, the music of a *Scottish* brawl;—but we learn from the "Complaynt of Scotland," printed at St. Andrews, forty years previous to the above date, that even at that early period the Brawl had become so completely naturalized that it was the ordinary pastoral amusement. The author of the "Complaynt," speaking of a joyous rural assemblage, says "They began to dance in ane ring, evyrie ald scheiphird led his vyfe be the hand, and evyrie yong scheiphird led hyr quhome he luffit best." He then proceeds to describe the figure as commencing with "twa bekkis" (nods) and "vith a *kysse*."

PART IV.

TITLES OF DIGNITY AND COURTESY.

OF THE TITLES OF ILLUSTRIOUS, HIGHNESS, AND EXCELLENCE.*

THE title of *illustrious* was never given, till the reign of Constantine, but to those whose reputation was splendid in arms, or in letters. Adulation had not yet adopted this noble word into her vocabulary. Suetonius composed a book to record those who had possessed this title; and, as it was *then* bestowed, a moderate volume was sufficient to contain their names.

* In introducing the section of this work relating to the Titles of Dignity and Courtesy, together with the Forms of Address, by which the bearers of such titles may be approached or addressed, the Editor believes that the following able article by the author of "The Curiosities of Literature" will be fully appreciated by all interested in the subject.

In the time of Constantine, the title of *illustrious* was given more particularly to those princes who had distinguished themselves in war; but it was not continued to their descendants. At length, it became very common; and every son of a prince was *illustrious.*

There is a very proper distinction to be made between the epithets of ILLUSTRIOUS and FAMOUS.

Niceron has entitled his laborious work, *Memoires pour servir à l'Histoire des Hommes* ILLUSTRES *dans la République des Lettres.* The epithet ILLUSTRIOUS is always received in an honourable sense; yet in these Memoirs are inserted many authors who have only written with the design of combating religion and morality. Such writers as Vanini, Spinoza, Woolston, Toland, &c., had been better characterized under the more general epithet of FAMOUS; for it may be said that the ILLUSTRIOUS are FAMOUS, but that the FAMOUS are not always ILLUSTRIOUS. In the rage for TITLES the ancient lawyers in Italy were not satisfied by calling kings ILLUSTRES; they went a step higher, and would have emperors to be *super-illustres,* a barbarous coinage of their own.

In Spain they published a book of *titles* for their kings, as well as for the Portuguese; but Selden tells us that "their *Cortesias* and giving of titles grew at length, through the affectation of heaping great

attributes on their princes, to such an insufferable forme, that a remedie was provided against it." This remedy was an act published by Philip III., which ordained that all the *Cortesias*, as they termed these strange phrases, they had so servilely and ridiculously invented, should be reduced to a simple subscription, "To the king, our lord," leaving out those fantastical attributes which every secretary has vied with his predecessors in increasing their number.

It would fill too many of the present pages to transcribe the titles and attributes of the Grand Seignior, which he assumes in a letter to Henry IV. Selden, in his "Titles of Honour," first part, p. 140, has preserved it. This "emperor of victorious emperors," as he styles himself, at length condescended to agree with the Emperor of Germany, in 1606, that in all their letters and instruments they should be only styled *father* and *son*: the emperor calling the sultan his son; and the sultan the emperor, in regard of his years, his *father*.

Formerly, says Houssaie, the title of *highness* was only given to kings; but now it has become so common, that all the great houses assume it. All the Great, says a modern, are desirous of being confounded with princes, and are ready to seize on the privileges of royal dignity. We have already come to *highness*.

The pride of our descendants, I suspect, will usurp that of *majesty*.

Ferdinand, king of Arragon, and his queen Isabella, of Castile, were only treated with the title of *highness*. Charles was the first who took that of *majesty*: not in his quality of king of Spain, but as emperor. St. Foix informs us that kings were usually addressed by the titles of *most illustrious*, or *your serenity*, or *your grace;* but that the custom of giving them that of *majesty* was only established by Louis XI., a prince the least majestic in all his actions, his manners, and his exterior—a severe monarch, but no ordinary man, the Tiberius of France; whose manners were of the most sordid nature:—in public audiences he dressed like the meanest of people, and affected to sit on an old broken chair, with a filthy dog on his knees. In an account found of his household, this *majestic* prince has a charge made him, for two new sleeves sewed on one of his old doublets.

Formerly kings were apostrophized by the title of *your grace*. Henry VIII. was the first, says Houssaie, who assumed the title of *highness*, and at length *majesty*. It was Francis I. who saluted him with this last title, in their interview in the year 1520, though he called himself only the first gentleman in his kingdom!

So distinct were once the titles of *highness* and *excellence* that when Don Juan, the brother of Philip II., was permitted to take up the latter title, and the city of Granada saluted him by the title of *highness*, it occasioned such serious jealousy at court, that had he persisted in it he would have been condemned for treason.

The usual title of *cardinals*, about 1600, was *seignoria illustrissima ;* the Duke of Lerma, the Spanish minister and cardinal, in his old age, assumed the title of *excellencia reverendissima.* The Church of Rome was in its glory, and to be called *reverend* was then accounted a higher honour than to be styled the *illustrious.* But by use *illustrious* grew familiar, and *reverend* vulgar, and at last the cardinals were distinguished by the title of *eminent.*

After all these historical notices respecting these titles, the reader will smile when he is acquainted with the reason of an honest curate of Montserrat, who refused to bestow the title of *highness* on the Duke of Mantua, because he found in his breviary these words, *Tu solus Dominus, tu solus Altissimus ;* from all which he concluded that none but the Lord was to be honoured with the title of *highness.* The "Titles of Honour" of Selden is a very curious volume, and, as the learned Usher told Evelyn, the most valuable work of this

great scholar. The best edition is a folio of about 1,000 pages. Selden vindicates the right of a king of England to the title of *emperor*.

"And never yet was TITLE did not move;
And never eke a mind, *that* TITLE did not love."

TITLES OF SOVEREIGNS.

As an addenda to the preceding article, the following one, from the same pen, will be found of interest:—

In countries where despotism exists in all its force, and is gratified in all its caprices, either the intoxication of power has occasioned sovereigns to assume the most solemn and the most fantastic titles, or the royal duties and functions were considered of so high and extensive a nature that the people expressed their notion of the pure monarchical state by the most energetic descriptions of oriental fancy.

The chiefs of the Natchez are regarded by their people as the children of the sun, and they bear the name of their father.

The titles which some chiefs assume are not always honourable in themselves; it is sufficient if the people respect them. The King of Quiterva calls himself the *great lion;* and for this reason lions are there so much respected that they are not allowed to kill them but at certain royal huntings.

The King of Monomotapa is surrounded by musicians and poets, who adulate him by such refined flatteries as *lord of the sun and moon; great magician;* and *great thief!*

The Asiatics have bestowed what to us appear as ridiculous titles of honour on their *princes.* The King of Arracan assumes the following ones:—"Emperor of Arracan, possessor of the white elephant, and the two ear-rings, and in virtue of this possession legitimate heir of Pegu and Brama; lord of the twelve provinces of Bengal, and the twelve kings who place their heads under his feet."

His Majesty of Ava is called *God:* when he writes to a foreign Sovereign he calls himself the King of Kings, whom all others should obey, as he is the cause of the preservation of all animals, the regulator of the seasons, the absolute master of the ebb and flow of the sea, brother to the sun, and king of the four-and-twenty umbrellas! These umbrellas are always carried before him as a mark of his dignity.

The titles of the kings of Achem are singular, though voluminous. The most striking ones are sovereign of the universe, whose body is luminous as the sun; whom God created to be as accomplished as the moon at her plenitude; whose eye glitters like the northern star; a king as spiritual as a ball is

round; who, when he rises, shades all his people; from under whose feet a sweet odour is wafted, &c., &c.

Dr. Davy, in his recent history of Ceylon, has added to this collection the authentic titles of the Kandyan sovereign. He too is called *Dewo* (God). In a deed of gift he proclaims his extraordinary attributes. "The protector of religion, whose fame is infinite, and of surpassing excellence, exceeding the moon, the unexpanded jessamine buds, the stars, &c.; whose feet are as fragrant to the noses of other kings as flowers to bees; our most noble patron and god by custom," &c.

After a long enumeration of the countries possessed by the King of Persia, they give him some poetical distinctions: *the branch of honour; the mirror of virtue;* and *the rose of delight.*

TITLES AND DIGNITIES.

Opinions upon all things are continually changing, but on nothing do they vary so greatly as upon titles and dignities. Who has not seen a Consul appointed to reside in a fishing town? Who has not given a shilling to a marquis, a sixpence to a knight! A Roman senator was beneath the level of an English gentleman; yet not only a Roman senator, but a Roman citizen, held himself superior to foreign kings!

Surely it might well be permitted our Richard to assume a rank far above any potentate of his age. If almanacs and German court calendars are to decide on the right of dignities to their titles, the Emperors of Morocco, of Austria, and of Mexico, should precede the kings of England and France; but learned men have thought otherwise. Rank, which pretends to fix the value of every one, is the most arbitrary of all things.

THE KING OR QUEEN.

The title of king or queen, given to the sovereign of these realms, is expressive of his or her being the head of the State. The Hebrew word *Rosch* is considered as the root of all the present titles, denoting kingly or sovereign power—namely, the Punic *Resch*, the Scythian *Reix*, the Latin *Rex*, the Spanish *Rey*, and the French *Roi*. The present English appellative, king or queen, is, however, derived from the Saxon word *koning*, or *cuning*, from *can*, intimating power, or *ken*, knowledge. And it is past dispute, that all the German nations styled their ancient monarchs according to their different dialects, Konig, Kuning, Koning, King.

PRINCE OF WALES.

The eldest son of the King or Queen of Great Britain has an hereditary right to the title of Prince of

Wales. This title was first given by Edward I. to his son Edward, afterwards Edward II., to reconcile the Welsh to his conquest of that country. The Prince was born at Caernarvon, from which circumstance he also took the name of Edward of Caernarvon.

DUKE.

The title and degree of a duke is of more ancient standing in other countries than in Great Britain, for at the time of the Conquest the king himself was Duke of Normandy; which, perhaps, was the reason that neither he nor his successors for several ages thought fit to raise a subject to so high a dignity. About a year before, Edward III. assumed the title of King of France, in order to inflame the military ardour; and to gratify the ambition of his earls and barons he introduced a new order of nobility by creating his eldest son Edward, Duke of Cornwall.

This was done with great solemnity in full Parliament, at Westminster, upon the 17th of March, 1337, by girding a sword upon the young Prince, and giving him a patent, containing a grant of the name, title, and dignity of a duke, and of several large estates, in order to enable him to support his dignity. The title is derived from the French *Duc*.

Another writer says—

The first hereditary duke created in England was the Black Prince, by his father, Edward III., in 1337. The duchy of Cornwall, then bestowed upon him, thenceforward became attached to the king's eldest son, who is considered to be *dux natus*. The dukedom of Lancaster was soon after conferred on his third son, John of Gaunt, and thence arose the especial privileges which these two duchies still in part retain. In the reign of Richard II., Margaret, Duchess of Norfolk, was so created for life. In the reign of Elizabeth, in 1572, the ducal order became extinct, nor was it revived till the creation of Villiers Duke of Buckingham, by James I.

MARQUIS.

The title of marquis is derived from the French *marquis*, and was first conferred in England by Richard II., who, in 1387, created Robert Vere, Earl of Oxford, Marquis of Dublin. It was not, however, till recent times that the title became more general.

EARL.

This is the oldest English title that we have, and is by some supposed to imply the governor of a certain tract of land. Alfred is said to have been created an

earl by his brother, after the battle of Basing. After the Conquest, it was used by the English as a synonym to the French title of count. Hence the wife of an earl is now styled countess.

EARL MARSHAL.

The head of the Heralds' College of Arms. Camden, in his Discourse on the office of Earl Marshal, alleges that it was first introduced in the reign of Richard II., who conferred it on Thomas Mowbray, Earl of Nottingham, his predecessors having only been styled Marshals of England.

BARON.

This title is Norman, and co-eval with William the Conqueror.

VISCOUNT.

Although this title takes precedence of Baron, it is not of so long standing in England. It is derived from the French *viscomte,* and was first conferred in this country in 1439.

BARONET.

This title is derived from Baron, and was first instituted in England by James I., in 1611.

BARONETS OF IRELAND.

The Baronets of Ireland were instituted by James I., for the same purpose with the Baronets of England, namely, to raise money for the benefit of the province of Ulster, in Ireland.

BARONETS OF NOVA SCOTIA.

Nova Scotia Baronets were first created in 1625, for the encouragement of the planting and settlement of Nova Scotia.

ADMIRAL.

According to Ducange, the Sicilians were the first, and the Genoese the next, who gave the name of Admiral to the commanders of their fleets, deriving it from the Arabic, *amir* or *emir*, a designation applicable to any commanding officer.

ESQUIRE.

The title of Esquire is co-eval with the Conqueror, but in its present application it dates from Henry V.; some go so far back as Edward III., but this is a mistake, as in his reign an Esquire was only as it originally implied, an attendant on a knight. Eustace and Mercœur were the esquires or attendants of Edward the Black Prince. The word is derived from

the Norman *Equiere*, from whence is also derived Equerry. Henry V., after his victory at Agincourt, reads from a paper presented by a herald, the names of the principal characters who were slain :—

> Edward the Duke of York, the Earl of Suffolk,
> Sir Richard Ketly, Davy Gam, *Esquire:*
> None else of name; and of all other men,
> But five and twenty.

In the country every village has its 'Squire, and to dub him less would be an affront not easily forgiven. None, however, are Esquires, *de facto*, but the following, viz. :—1. The eldest sons of Knights, and their eldest sons in perpetual succession. 2nd. The eldest sons of younger sons of Peers, and their elder sons in like perpetual succession. 3rd. Esquires created by the King's Letters Patent, or other investiture, and their eldest sons. 4th. Esquires by virtue of their office, as Justices of the Peace, and others who bear any office of trust under the Crown. To these may be added the Esquires of Knights of the Bath, each of whom constitutes three at his installation;* and all Foreign, nay, Irish Peers; for not only these, but the eldest sons of Peers of Great Britain, though frequently titular Lords, are only Esquires in law, and

* A privilege annulled in 1847.

must be so named in all legal proceedings; all officers in the army down to a Captain, and all officers in the navy down to a Lieutenant. These are the only Esquires *de facto*, however the title or distinction may be assumed, or courteously bestowed. It will even be observed, that a Lieutenant in the Army is not an Esquire, but that a Lieutenant in the Navy is.

The following question relative to the precedency of Esquires by office, is taken literally from the Harleian MSS., 1433, and is written on the first leaf of the Visitation of Surrey:—

Question. Whether an Esquire by office shall take place of another Esquire by office, who was made Esquire by virtue of the said office six or seven years after, although the latter may be the more ancient gentleman?

Answer. The office being of equal rank and quality, he that is first an Esquire by office shall take the place of him that is made Esquire afterwards by virtue of the said office, although the latter may be the more ancient gentleman.

(Signed) JOHN BOROUGH,
Garter Principal King of Arms.
WILLIAM LE LEVE, Clarencieux.
HENRY ST. GEORGE, Norroy.

SIR.

The title of "Sir," in former times, was given to all who had taken a degree, or had entered into orders. Thus Hearne, the antiquary, after he had taken his degree of B.A., was addressed as Sir Hearne (Aubrey's "Letters," i. 117); and Waynfleet (afterwards Bishop of Winchester) was called Sir Waynfleet after he had taken the same degree.—Chandler's "Life of Waynfleet," p. 54.

CHANCELLOR.

The title of Chancellor originated with the Romans. It was adopted by the Church, and became a half ecclesiastic and half lay office. The Chancellor was entrusted with all public instruments which were authenticated; and when seals came into use, the custody of them was committed to that officer. The mere delivery of the King's Great Seal, or the taking it away, is all the ceremony that is used in creating or unmaking a Chancellor, the officer of the greatest weight and power subsisting in the kingdom. The first Chancellor in England was appointed in the reign of William the Conqueror, and, with only one exception, it was enjoyed by ecclesiastics until the time of Elizabeth, when such officers were called Keepers of the Great Seal. From the time of Sir

Thomas More's appointment, which took place in the reign of Henry VIII., there is only one instance of a clergyman having been elevated to the office, namely, Dr. Williams, Dean of Westminster, in the time of James I. The Chancellor is a Privy Councillor by Office, and Speaker of the House of Lords by prescription. He takes precedence of every temporal lord except the Royal Family, and of all others except the Archbishop of Canterbury.

EMPEROR.

Emperor, from *Imperateur* or *Imperator*, a General or Commander of Legions; this is the actual meaning, although assumed as one implying more consequence.

In 1731, Mr. Whitworth, afterwards Lord Whitworth, Envoy from Queen Anne to the Russian Court, received the title of Ambassador Extraordinary, and on the 5th of January he had a public audience, at which, by order of the Queen, his mistress, he employed the title of Emperor in speaking to his Majesty; and in the letter which the ambassador delivered from the Queen, the same title was found, instead of the ancient one of the Czar. Charlemagne assumed the title of Emperor after his coronation at Rome; and from his time the title was claimed exclusively in Western Europe by the rulers of Germany.

On the dissolution of the German Empire in 1805, the title passed to the Emperor of Austria, and in the same year Napoleon assumed it in France; the Czars of Russia claimed it in the reign of Alexander. It was re-assumed in France in 1853, by Napoleon III.; by Frederick III. of Prussia, as Emperor of Germany, in 1873, and by Queen Victoria, as Empress of India, in 1876.

BOURBONS, AS KINGS OF SPAIN.

The first Bourbon who ascended the throne of Spain was Philip IV., grandson of Louis XIV., in the year 1713. The "glorious wars" of Queen Anne, as they are called, were in opposition to that succession; and although the Duke of Marlborough did not lose a single battle, yet the French carried their point; the party whose interest the English espoused—viz., the Emperor's son—having died suddenly, which terminated the war. The peace of Utrecht, in the year 1713, followed the twelve years' war, when the Bourbon succession to the Spanish monarchy was agreed to by this country.

THE POPE, OR BISHOP OF ROME.

The title of Pope is derived from an Oriental word signifying Father, and in earlier times applied indiscriminately to all bishops, and in the East even to

ministers; but for many centuries the term has been confined to the Bishop of Rome, who is also designated by Roman Catholics as the Holy Father. The supremacy of the Roman bishop was unknown in the Christian Church for the first six centuries, although a *primacy* of order in the Western Church was conceded to that see from early times, arising from its apostolical origin, and from the temporal dignity of the city of Rome.

KING OF THE ROMANS.

The son of the First Napoleon was styled King of Rome, which title originated from that of King of the Romans. The Emperors of Germany, to bring in their sons as their successors, politically got them elected King of the Romans, which was a part of the sovereignty. To get his son elected King of the Romans, the Emperor Charles IV. gave each Elector 100,000 ducats, and was forced to mortgage several cities to raise the money, 1376; the descendants of the mortgagees continue still in possession of them. There were then only seven Electors, they being reduced to that number in 999.

HORATII AND CURIATII.

The Romans and Albans, contesting for superiority, agreed to choose three champions on each side to

decide it. The three Horatii, Roman knights, and the three Curiatii, Albans, being elected by their respective countries, engaged, in which the Horatii were victors, and which united Alba to Rome, 667 B.C.

AMBASSADOR.

The word ambassador is of very uncertain derivation, but is supposed to be derived from the Italian word *ambasciare*, to solicit. An ambassador is not only the agent of the country which sends him, but also represents personally the dignity of its sovereign.

CARDINAL.

The Cardinals were originally nothing more than deacons, to whom was entrusted the care of distributing the alms to the poor of Rome; and as they held assemblies of the poor in certain churches of their several districts, they took the title of these churches. Thus two of the minor canons of St. Paul's, London, are still called *cardinals of the choir*, whose duties are to preserve order in Divine service, administer the Eucharist, and officiate at funerals. They began to be called Cardinals in the year 300, during the pontificate of St. Sylvester, by which appellation was meant the chief priests of a parish, and next in dignity to a bishop. This office grew more considerable afterwards, and by small degrees arrived at its

present height; in which it is the reward of such as have served his Holiness well—even Princes thinking it no diminution of their honour to become members of the college of Cardinals.

The Cardinals compose the Pope's council, and, till the time of Urban VIII., were styled Most Illustrious; but by a decree of that Pope in 1630, they had the title of Eminence conferred upon them. The privileges of the Cardinals are very great; they have an absolute power in the Church during the vacancy in the Holy See; they have a right to elect a new Pope, and are the only persons on whom the choice can fall; most of the grand offices in the court of Rome are filled by Cardinals. The dress of a Cardinal is a red soutanne, a rochet, a short purple mantle, and the red hat. When they are sent to the Courts of Princes, it is in quality of legates *a latere;* and when they are appointed Governors of towns, their government is called by the name of Legation. The Cardinals are divided into six classes or orders, consisting of six bishops, fifty priests, and fourteen deacons, making in all seventy, which constitute the sacred college.

DIEU ET MON DROIT.

Dieu et mon Droit, or "God and my Right," is the motto of the Royal Family of England. It was first

assumed by Richard I., to intimate that he held his sovereignty from God alone. It seems to have been dropped among the immediate successors of that Prince, but it was revived by Edward III. when he first claimed the crown of France. Since which time, except in the reign of Elizabeth, William II., and Anne, it has always formed the Royal motto of England.

DEFENSOR FIDEI.

Defensor Fidei, or Defender of the Faith, was given to Henry VIII. by Pope Leo X., for the ability and zeal that he manifested in his writings in support of the Roman Catholic Church. When, at the Reformation, Henry suppressed all the monasteries and convents in England, the Pope deprived him of his title; but in the thirty-fifth year of his reign it was confirmed by Parliament, and it has since been constantly assumed by the sovereigns of England.

MOST CHRISTIAN KING.

The origin of this title of the kings of France, as well as the "Eldest Son of the Church," dates from Clovis, who was the first king of the Franks that professed Christianity.

CÆSAR, OR CZAR.

The title Cæsar, in Roman antiquity, was borne by

all the Emperors from Julius Cæsar to the destruction of the empire. It was also used as a title of distinction for the intended or presumptive heir of the empire.

It took its rise from the surname of the first Emperor, C. Julius Cæsar, which, by a decree of the Senate, all the succeeding Emperors were to bear. Under his successor, the appellation of Augustus being appropriated to the Emperors in compliment to that prince, the title Cæsar was given to the second person in the empire, though it still continued to be given to the first; and hence the difference between Cæsar used simply, and Cæsar with the addition of Imperator Augustus.

Czar, in the Russian language, means Cæsar, and it is a title assumed by the great Dukes, or as they are now styled Emperors of Russia. Beckmann makes no doubt but they took this title by corruption from Cæsar—Emperor: and accordingly they bear an eagle as the symbol of their empire, and the word Cæsar in their arms; yet they make a distinction between Czar and Cæsar, the first being taken for the King's name, and the other for the Emperor's. —The first that bore this title was Basil, the son of Basilides, under whom the Russian power began to appear about 1470.

DAUPHIN OF FRANCE.

Humbert, or Hubert II., the Count of Dauphiny, married in 1332 Mary de Baux, who was allied to the house of France, and by her he had an only son. One day, it is said, being playing with this child at Lyons, he let him accidentally fall into the Rhone, in which he was drowned. From that fatal period, he was a prey to all the horrors of grief; and feeling, moreover, a deep resentment for the affronts he had received from the house of Savoy, he resolved to give his dominions to that of France. This cession, made in 1343, to Philip of Valois, was confirmed in 1349, on condition that the eldest sons of the kings of France should bear the title of Dauphin. Philip, in gratitude for a cession which thus united Dauphiny to the Crown, gave the donor 40,000 crown pieces of gold, and a pension of 10,000 livres. Humbert next entered among the Dominicans, and on Christmas day, 1351, received the sacred orders from the hands of Pope Clement VI., who created him patriarch of Alexandria, and gave him the administration of the archbishopric of Rheims. Humbert passed the remainder of his days in tranquillity and in the exercises of piety, and died at the age of forty-three, at Clermont, in the province of Auvergne.

DUKE OF CLARENCE.

The origin of this title is possibly but little known. *Clarentia*, or *Clarence*, once a country village in Suffolk, has long been celebrated for the great men who have borne the title of earls, or dukes of it, and possessed formerly a castle of great strength and considerable extent. There was an *interregnum* in the title from George, Edward IV.'s brother, who was drowned in the butt of Malmsey, to the Duke of this century. The surname of *Clarencieux*, adopted by the second king-at-arms, arises also from its having formerly appertained to the dukes of Clarence.

ROYAL TITLES.

The following is the succession in which the royal titles swelled in England; Henry IV. had the title of Grace conferred on him; Henry VI. that of Excellent Grace; Edward IV. that of High and Mighty Prince; Henry VII. Highness; Henry VIII. Majesty (and was the first that was styled Dread Sovereign); and James I. that of Sacred, or Most Excellent Majesty. That of Majesty was first given to Louis XI. of France; before, it was the title only of Emperors. The Kings of Aragon, Castile, and Portugal had the title only of Highness; those of England, Your Grace; those of France, Your Despotism.

BLACK PRINCE.

From this time (Crecy), says a writer in the *Quarterly Review*, the French began to call the young Prince of Wales, *Le Noir*, or *the Black;* and in a record, 2 Richard II. n. 12, he is called the Black Prince. Yet this title does not appear to have originated, as generally supposed, from his wearing black armour, nor indeed is there anything to show he ever wore such at all. When, however, he attended at tournaments in France or England, he appeared in a surcoat with a shield, and his horse in a caparison, all black, with white feathers on them, so that it must have been from the covering of his armour that he was so called. Yet in the field of battle, and on all other occasions, his surcoat or guipon was emblazoned with the arms of England labelled. The terrible effect of his prowess seems to have given another meaning to his epithet; for Froissart, having described the battle of Poictiers in 1356, adds, "Thus did Edward the Black Prince, now doubly dyed black by the terror of his arms."

ICH DIEN—"I SERVE."

The motto of the Prince of Wales, which was originally adopted by Edward the Black Prince in

proof of his subjection to his father, Edward III., and has been continued without interruption down to the present time. Sir H. Nicolas, in the "Archæologia," expresses his belief that both the Prince of Wales' feathers, and the mottoes "Ich Dien" and "Houmont," were derived from the House of Hainault, possibly from the Comté of Ostrevant, which formed the appanage of the eldest sons of the Counts of that province.

SEMPER EADEM.

Semper Eadem, *i.e.*, "always the same," was first used as the motto of the arms of England, Dec. 13th, 1702.

BISHOP OF OSNABRUGH.

The bishopric of Osnabrugh was founded by Charlemagne, and was filled by various princes until 1625, when Cardinal Francis William, Count of Wurtemberg, was elected by the chapter. It was held by the late Duke of York, and is an alternative between the Roman Catholics and Protestants, made so at the treaty of Westphalia, in 1648. On that occasion, the house of Brunswick made some great sacrifices for the sake of a general peace, in consideration of which the See of Osnabrugh was given, to be held alternately by the Brunswick family, and others of the

German empire. But, although this bishopric is alternately hereditary in our royal family, it is not so with regard to its Roman Catholic bishops; for they are chosen out of different families by a chapter of twenty-five canons. When they have a Popish bishop, he is a suffragan to the Archbishop of Cologne; but the Protestant bishop, who is a temporal prince indeed, has little to demonstrate him an ecclesiastic but the title. The bishopric is 45 miles long and 25 broad, and is in one of the fruitfullest parts of Westphalia.

DUKE OF CORNWALL.

In a Parliament held in 1337, King Edward III. created Prince Edward, his eldest son, Duke of Cornwall, being the first in England that bore the title of duke. He was vested with the dukedom by a wreath on his head, a ring on his finger, and a silver verge in his hand; since which time, the eldest son of the King of England is born Duke of Cornwall; the title of Prince of Wales being given some days after.

MAYOR.

There are in England only two *Lord* Mayors, *i.e.*, of London and York, the chief magistrates of other cities and towns being simply mayors. Ireland has a Lord Mayor of Dublin only; and the same office is

represented in Scotland by the Lord Provost, who reigns over Edinburgh, Glasgow, Aberdeen and Perth.

ALDERMAN.

Formerly one of the three degrees of nobility among the Saxons. Athelm was the first, Thane the lowest, and Alderman the same as earl among the Danes, and answering to our earl or count at present. It was also used in the time of King Edgar for a judge or justice; in which sense Alwin is called *aldermannus totius Angliæ.* But now aldermen are associates to the chief civil magistrates of a city, or corporate town. The number of these magistrates is not limited, but more or less according to the magnitude of the place. Those of London were first appointed in 1242, and are twenty-six in number, each having one of the twenty-six wards of the city committed to his care. Their office is for life; so that when one of them dies or resigns, a wardmote is called, who return two persons, one of whom the Lord Mayor and Aldermen choose to supply the vacancy.* By the charter of the city of London, all the Aldermen who have been Lord Mayors, together with the three eldest ones not arrived at that dignity, are justices of the peace.

* This is not the case now, each ward returning its own Alderman.

SHERIFF.

The title sheriff is a corruption from *Shire Reeve*, from the Saxon, meaning the Reeve or Governor of the Shire. He is the chief civil officer in each county, and is entrusted with the execution of the laws and the preservation of the peace, for which purpose he has at his disposal the whole civil force of the county. He is a kind of superior constable, through whom all writs are issued.

LORD MAYOR.

Mayor, formerly *major*, i. e., the first or senior Alderman. The *Lord* Mayor of London, as the chief magistrate is called, is, properly speaking, only *Mayor* of London and *Lord* of Finsbury. This latter title was conferred, on the gift of the manor of Finsbury, by Richard II., in consequence of Sir William Walworth (then Mayor of London) killing Wat Tyler in Smithfield.

SECRETARY OF STATE.

This office is comparatively modern in point of importance. There was only one until the reign of Henry VIII., who added another. Queen Anne appointed one for Scottish affairs, but this office was

not of long duration: one for the American departments was appointed by George III., but abolished in 1782. At present there are three Secretaries of State. 1. The Secretary for the Home Department. 2. The Colonial Secretary. 3. The Secretary for Foreign Affairs.

TELLER OF THE EXCHEQUER.

The mode of keeping accounts by tallies, or cleft pieces of wood, in which the notches are cut upon one piece conformable to the other, one kept by the creditor and the other with the debtor, is still practised in many remote places. A tally continues to be given by the Exchequer to those who pay money there upon loans; hence the origin of the Teller of the Exchequer, one who tells or numbers up the notches, and also of the phrase, to tally, to fit, to suit or to answer exactly.

POET LAUREATE.

This appendage to the court was formerly called the King's Versifier, and may be traced as far back as 1251, at which period his stipend was 100 shillings per annum. In the "History of English Poetry," Warton observes, that in the reign of Edward IV., the first mention is made of the more dignified appel-

lation of Laureate, which was originally bestowed on John Kay. This ingenious writer is of opinion that the title arose from the degrees taken in the University of Oxford, on which occasion a wreath of laurel was presented to the new graduate, who was styled *Poeta Laureatus.*

KING'S COCK-CROWER.

This officer, who was formerly about the court, was as useful as the master of the hawks. The cock-crower's business was to go the rounds as a watchman does, and to crow like a cock; but on the accession of George III., the cock ceased to crow, his Majesty thinking the custom more honoured in the breach than in the observance.

LORD WARDEN OF THE CINQUE PORTS.

The Cinque Ports were originally as follows, viz. :— Dover, Sandwich, Hastings, Hythe, and Romney; but three more were afterwards added, viz., Winchelsea, Rye, and Seaford. The Constable of Dover Castle was created Warden of the Cinque Ports by William the Conqueror. The Lord Warden has the authority of Admiral in the Cinque Ports and their dependencies, with power to hold a Court of Admiralty, and Courts of Law and Equity.

KNIGHTHOOD.

The order of knighthood in ancient times added a lustre to the highest degree of nobility, and was esteemed even by kings and princes themselves. The ceremony of creating a knight was generally performed in the Royal palace, and robes of different colours were given to the intended objects of that Royal mark of distinction. Among the Close Rolls is a writ from Henry III. to the Sheriff of Southampton, ordering him to allow Thomas Esturmy, his Majesty's valet, a scarlet robe with a cloak of fine linen, and another robe of green or brown, a saddle and a pair of reins, a cloak for wet weather, and a couch and a pair of linen sheets, it being usual for the person who was to be knighted, to watch all the previous night in the church, and the couch was given him to rest on.

KNIGHTS TEMPLARS.

The Knights Templars were an order of knights instituted by Baldwin, King of Jerusalem, about the year 1100, for the defence of that city and the temple, as well as of the pilgrims that travelled thither; and were afterwards dispersed through all the kingdoms of Christendom. They were enriched by vast dona-

tions of the superstitious world, having no less than sixteen thousand lordships, besides other lands, conferred upon them ; and neglecting to observe the first institution of their order, and being charged with the most detested crimes, particularly sodomy, and denying our Saviour—all the princes of Europe, with the concurrence of the Pope, agreed to imprison their persons, and seize all their lands and effects at once, and abolish their order, their revenues being afterwards transferred to the Knights' Hospitallers; but whether their immense riches, and their insolent behaviour, were not the grand motives for suppressing this order is much doubted; for none of the crimes they were charged with were proved against the English Templars, and the confessions of those in France were extorted by torture. The English Templars were only sent into other monasteries. Their principal residence in England was the Temple, in Fleet Street, London ; where, in the church there, lie the remains, marked out by their effigies, of numbers of these once domineering crusading heroes. They were abolished by Pope Clement I.

KNIGHTS HOSPITALLERS.

These knights, to whom were assigned the estates of the Knights Templars, derived their appellation

from dedicating their services to the sick and wounded Christian soldiers in the holy wars; hence they were called Hospitallers, or Knights of St. John of Jerusalem. Like the Templars, their principal estates and residence were in England.

Jerusalem Square, with St. John of Jerusalem's Gate, derive their cognomens from these Knights Hospitallers, who had their headquarters in this part of Clerkenwell. They had also a church here, which Stow notices in his Survey of London. They were suppressed by Henry VIII., 1540.

ORDER OF THE BATH.

The antiquity of this order is very great, as it was derived from the ancient Franks by the Saxons, who, with other customs, introduced it into England. When the Franks conferred knighthood, they observed, among other solemn rites, that of bathing before they performed their vigils; which rites continued to be practised in England, and from thence were termed Knights of the Bath. The first of this order, under the express appellation, was instituted by Henry IV., on the 13th of October, 1399.

ORDER OF THE THISTLE.

This order was founded in 1540 by James V. of Scotland, who, being honoured with the Order of the

Garter from his uncle, King Henry VIII. of England, with the Golden Fleece from the Emperor, and the Order of St. Michael from the King of France; resolved to be in the royal mode, and so made this order for himself and twelve knights, in imitation of Christ and his twelve Apostles. Then celebrating all the festivals of these orders, he set up their arms and badges over the gate of his palace at Linlithgow, joining St. Andrew with them.

ORDER OF ST. ANDREW.

Some Scotch writers, very fond of antiquity, not satisfied with the novelty of this institution, affect to call it the most ancient as to its derivation. But for this they have no better warrant than the dream of King Hungus, the Pict, to whom St. Andrew making a midnight visit, promised him a sure victory over his foes, the Northumbrians; and the next day, St. Andrew's cross appearing in the air, he made his words good, and the Northumbrians were defeated. On this story, as they say, King Achaius, about the year 800, framed the Order of St. Andrew, 700 years before James V. revived it. He also appointed the knights to wear the image of St. Andrew upon a blue ribbon, which continued till Queen Anne changed it to green.

ORDER OF THE GARTER.

Instituted by Edward III. in the year 1350. Some say on account of good success in a skirmish, wherein the king's garter was used for a token; others say that the king, after his great success, dancing one night with his queen and other ladies, took up a garter which one of them dropped, whereat some of the lords smiling, the king called out, *Honi soit qui mal y pense*—Evil to him that evil thinks; and said, that ere long he would make that garter of high reputation; and shortly after he instituted the order, in memorial of this event, and gave these words as the motto of the order. This origin, though frivolous, says Hume, is not unsuitable to the manners of the times; and it is indeed difficult by any other means to account either for the seemingly unmeaning terms of the motto, or for the peculiar badge of the garter, which seems to have no reference to any purpose either of military use or ornament. The probability is, that in order to promote the spirit of emulation and obedience, the king instituted the order of the garter, in imitation of some orders of a like nature, religious as well as military, which had been established in different parts of Europe. The number received into this order consisted of twenty-five

persons, besides the Sovereign. Ladies were members of the fraternity as late as the reign of Edward IV. When Queen Anne attended the thanksgiving at St. Paul's in 1702, and again in 1704, she wore the garter set with diamonds, as Soverign of the order, tied round her left arm, and this precedent has been since followed.

COLLAR OF S S.

This collar, which is worn on certain occasions by the judges of the present day, is derived from Saints Simplicius and Faustinus, two Roman senators, who suffered martyrdom under Diocletian. The religious society or confraternity of St. Simplicius wore silver collars of double S S; between which the collar contained twelve small pieces of silver, on which were engraven the twelve articles of the creed, together with a simple trefoil. The image of St. Simplicius hung at the collar, and from it seven plates, representing the seven gifts of the Holy Ghost. This chain, or collar, was worn because these two brethren were martyred by a stone with a chain about their necks, and thrown into the Tiber. Sir John Fern says, that collars in the 15th century were worn as ensigns of rank, of which the fashions ascertained the degrees. They were usually formed of S S, having in the front centre a rose, or other device, and were

made of gold or silver, according to the bearer. He says, that knights only wore collars of S S; but this is a mistake. At the marriage of Prince Arthur, son of Henry VII., in 1507, Sir Nicholas Vaux wore a collar of Esses, which weighed, as the goldsmiths that made it reported, 800 pound of nobles. The collar worn by the judges is still a collar of S S divested of certain appendages.

ORIGIN AND HISTORY OF CROWNS.

In Scripture there is frequent mention of crowns, and the use of them seems to have been very common among the Hebrews. The high priest wore a crown, which was a fillet of gold placed upon the forehead, and tied with a ribbon of hyacinth colour, or azure blue. It seems also as if private priests, and even common Israelites, wore a sort of crown, since God commands Ezekiel "not to take off his crown, nor assume the marks of one in mourning." This crown was no more than a ribbon or fillet, with which the Jews and several people in the East girt their heads; and indeed the first crowns were no more than a bandalet drawn round the head, and tied behind, and we still see it represented round the heads of Jupiter, the Ptolemies, and kings of Syria. The more luxu-

riant crowns originated with the Roman emperors, who had four kinds, all seen on medals, viz., a crown of laurel, a radial or radiating crown, a crown adorned with pearls and precious stones, and the fourth a kind of bonnet or cap, something like the mortier.

In modern heraldry we have the following order and description of the various crowns now in use :—

The Imperial crown is a bonnet or tiara, with a semicircle of gold supporting a globe with a cross top.

The British crown is adorned with four crosses, between which are four fleur-de-lis, which is the crest of France ; it is covered with four diadems, which meet at a little globe supporting a cross.

The French crown is a circle of eight fleur-de-lis, encompassed with six diadems, bearing at top double fleur-de-lis as the crest.

The Spanish crown is adorned with large indent leaves, and covered with diadems terminating in a globe, surrounded with a cross.

The crowns of almost all other kings are adorned with large leaves, bordered with four, six, or eight diadems, with a globe and cross at top.

The Prince of Wales's crown consists alternately of crosses and fleur-de-lis, with one arch, in the middle of which is a ball and cross, as in the royal diadem.

That of all the other sons and brothers of the king

of England consist likewise of crosses and fleur-de-lis alternately, but without an arch, or being surmounted with a globe and cross at top.

That of the other Princes of the blood consists alternately of crosses and leaves, like those in the coronet of Dukes, &c., the latter being composed of leaves of smallage or parsley, and that of a Marquis, of flowers and pearls placed alternately; an Earl's has no flowers about the circle like a Duke and Marquis, but only points rising, and a pearl on every one of them; a Viscount has neither flowers nor points raised above the circle like the other superior degrees, but only pearls placed on the circle itself, without any limited number; a Baron's has only six pearls on the golden border, not raised, to distinguish him from the Earl, and the number of them limited, to show he is inferior to the Viscount.

SINGULARITIES OBSERVED BY VARIOUS NATIONS IN THEIR REPASTS.

As nearly all manners of ceremonies and social customs are associated with banquets or substantial entertainment, the following account of the domestic etiquette and courtesies of the peoples of various nations, when partaking of food with diplomatic

relations or friends, from the pen of the elder Disraeli, throws light upon the subject, which, but for him, might now have been for ever lost sight of.

In introducing the article the author says—"I have collected from a very curious book, entitled—'*L'Esprit des Usages et des Coutumes*,' the greater part of the present article."

The Maldivian islanders eat alone. They retire into the most hidden parts of their houses: and they draw down the cloths that serve as blinds for the windows, that they may eat unobserved. This custom probably arises from the savage, in the early period of society, concealing himself to eat; he fears that another, with as sharp an appetite, but more strong than himself, should come and ravish his meal from him. The ideas of witchcraft are also widely spread among barbarians; and they are not a little fearful that some incantation may be thrown among their victuals.

In noticing the solitary meal of the Maldivian islander, another reason may be alleged for this misanthropical repast. They never will eat with any one who is inferior to them in birth, in riches, or dignity; and as it is a difficult matter to settle this equality, they are condemned to lead this unsociable life.

On the contrary, the islanders of the Philippines

are remarkably sociable. Whenever one of them finds himself without a companion to partake of his meal, he runs till he meets with one; and we are assured that, however keen his appetite may be, he ventures not to satisfy it without a guest.

Savages (says Montaigne), when they eat, "*S'essuyent les doigts aux cuisses, à la bourse des génitoires, et à la plante des pieds.*" We cannot forbear exulting in the polished convenience of napkins!

The tables of the rich Chinese shine with a beautiful varnish, and are covered with silk carpets very elegantly worked. They do not make use of plates, knives, and forks: every guest has two little ivory or ebony sticks, which he handles very adroitly.

The Otaheiteans, who are naturally sociable, and very gentle in their manners, feed separately from each other. At the hour of repast, the members of each family divide; two brothers, two sisters, and even husband and wife, father and mother, have each their respective basket. They place themselves at the distance of two or three yards from each other; they turn their backs, and take their meal in profound silence.

The custom of drinking at different hours from those assigned for eating is to be met with amongst many savage nations. It was originally begun from necessity. It became a habit, which subsisted even when

the fountain was near to them. People transplanted, observes our ingenious philosopher, preserve in another climate modes of living which relate to those from whence they originally came. It is thus the Indians of Brazil scrupulously abstain from eating when they drink, and from drinking when they eat.

When neither decency nor politeness are known, the man who invites his friends to a repast is greatly embarrassed to testify his esteem for his guests, and to present them with some amusement; for the savage guest imposes on him this obligation. Amongst the greater part of the American Indians, the host is continually on the watch to solicit them to eat, but touches nothing himself. In New France he wearies himself with singing, to divert the company while they eat.

When civilization advances, men wish to show their confidence in their friends: they treat their guests as relations; and it is said that in China the master of the house, to give a mark of his politeness, absents himself while his guests regale themselves at his table with undisturbed revelry.

The demonstrations of friendship in a rude state have a savage and gross character, which it is not a little curious to observe. The Tartars pull a man by the ear to press him to drink, and they continue tor-

menting him till he opens his mouth; then they clap their hands and dance before him.

No customs seem more ridiculous than those practised by a Kamschatkan, when he wishes to make another his friend. He first invites him to eat. The host and his guest strip themselves in a cabin, which is heated to an uncommon degree. While the guest devours the food with which they serve him, the other continually stirs the fire. The stranger must bear the excess of the heat as well as the repast. He vomits ten times before he will yield; but, at length, obliged to acknowledge himself overcome, he begins to compound matters. He purchases a moment's respite by a present of cloth or dogs; for his host threatens to heat the cabin, and to oblige him to eat till he dies. The stranger has the right of retaliation allowed to him: he treats in the same manner, and exacts the same presents. Should his host not accept the invitation of his guest, whom he has so handsomely regaled, he would come and inhabit his cabin till he had obtained from him the presents he had in so singular a manner given to him.

For this extravagant custom a curious reason has been alleged. It is meant to put the person to a trial whose friendship is sought.

The Kamschatkan, who is at the expense of the

fires and the repast, is desirous to know if the stranger has strength to support pain with him, and if he is generous enough to share with him some part of his property. While the guest is employed on his meal, he continues heating the cabin to an insupportable degree; and, for the last proof of the stranger's constancy and attachment, he exacts more cloths and more dogs. The host passes through the same ceremonies in the cabin of the stranger; and he shows in his turn, with what degree of fortitude he can defend his friend. It is thus the most singular customs would appear simple, if it were possible for the philosopher to contemplate them on the spot.

As a distinguishing mark of their esteem, the negroes of Ardra drink out of one cup at the same time. The King of Loango eats in one house and drinks in another. A Kamschatkan kneels before his guest; he cuts an enormous slice from a sea-calf; he crams it entire into the mouth of his friend, furiously crying out, "Tana! Tana!" There! there! and cutting away what hangs about his lips, snatches and swallows it with avidity.

A barbarous magnificence attended the feasts of the ancient monarchs of France. We are informed that, after their coronation or consecration, when they sat at table, the nobility served them on horseback.

PART V.

ILLUSTRATIVE RECEPTIONS AND INTERVIEWS OF GREAT PERSONS.

INTERVIEW WITH THE KING OF PERSIA.

By JAMES MORIER, His Majesty's Secretary of Embassy to the Court of Persia, 1808.

THE ceremonial of the Envoy's presentation to the king on the following day was then arranged; and it was agreed that the audience should be exactly the same as that given to ambassadors at Constantinople.

On the morning, accordingly, we made every preparation of form for our introduction; and each appeared in green slippers with high heels, and red cloth stockings, the court dress always worn before the King of Persia. Early in the morning we received a message

desiring us to be in readiness. At about twelve we proceeded to the palace. The presents for the king were laid out on a piece of white satin over a gold dish. It consisted of His Britannic Majesty's portrait set round with diamonds; a diamond of sixty-one carats, valued at twenty thousand pounds; a small box, on the lid of which Windsor Castle was carved in ivory; a box made from the oak of the Victory, with the battle of Trafalgar in ivory; and a blood-stone Mosaic box for opium. The king's letter, which was mounted in a highly ornamented blue morocco box, and covered with a case of white satin, and an elegant net was also laid on a piece of white satin. The Envoy carried the letter, and I the presents. When we went forwards to place them in the *takht-e-ravan* (the letter), and again, when the procession advanced, the trumpet sounded "God save the King."

The order of the procession was as follows:—

Officers of the King of Persia.
Led horses belonging to the Envoy.
Native officers of cavalry, swords drawn.
The Trumpeter.
Four Troopers.
The *Takht-e-ravan.*
Guard of native cavalry, swords drawn.
Persian officers of the Envoy's household, in scarlet and gold, dismounted.

THE ENVOY.

The Secretary and Gentlemen of the Mission.
Guard of native cavalry under Cornet Willock, with drawn swords, colours displayed.
Servants, etc.

The procession proceeded through miserable streets, which were crowded by the curious, until we came to the large *Maidan*, at the entrance of which were chained a lion and a bear. It then turned to the right, and, crossing over a bridge, entered into the *Ark* or fortified palace of the king, the building which contains every part of the royal household. Here the Envoy, as a mark of respect to the King of Persia, ordered the guard to sheath swords. There were troops on both sides, and cannon in several parts, and when we reached the first court, two very thick lines of soldiers were ranged to form an avenue for us. They were disciplined and dressed something after our manner, and went through their exercises as we passed. About thirty paces from the imperial gate the *takht-e-ravan* stopped: we then dismounted, and the Envoy and I advancing uncovered to it, took out the king's letter, and the dish of presents. We proceeded through dark passages until we came to a small room, where were seated NOROOZ KHAN, a relation of the royal family, and *Ish Agassi*, or Master of the Ceremonies,

MAHOMED HUSSEIN KHAN MERVEE, a favourite of the king, and a deputy Lord Chamberlain, with other noblemen, who were waiting to entertain us.

Our presentation was to take place in the *Khalvet Khonéh*, or private Hall of Audience, for it was then the *Ashooreh* of the month of *Moharrem*, a time of mourning, when all matters of ceremony or of business are suspended at Court; the King of Persia therefore paid a signal respect to his Britannic Majesty in fixing the audience of his Envoy so immediately after his arrival, and more particularly at a season when public affairs are so generally intermitted.

After we had sat here about half an hour, smoked, and drank coffee, the Master of the Ceremonies informed us that the king was ready, and we proceeded again. We entered the great court of the *Dewan Khoneh* (the Hall of Public Audience), on all sides of which stood officers of the household, and in the centre walk were files of the new-raised troops, disciplined after the European manner, who went through the platoon as we passed, while the little Persian drummers beat their drums. The line presented arms to the Envoy, and the officers saluted. In the middle of the *Dewan Khoneh* was the famous throne built at Yezd of the marble of the place, on which the king sits in public, but to which we did not

approach sufficiently near for any accurate observation. We ascended two steps on the left, and then passed under arched ways into another spacious court filled in the same manner; but the men were mostly sitting down, and did not rise as we approached. We crossed the centre of this court, and came to a small and mean door, which led us through a dark and intricate passage. When we had arrived at the end of it we found a door still more wretched, and worse indeed than that of any English stable. Here NOROOZ KHAN paused, and marshalled us in order: the Envoy first, with the king's letter; I followed next, with the presents, and then, at the distance of a few paces, the rest of the gentlemen. The door was opened, and we were ushered into a court laid out in canals and playing fountains, and at intervals lined with men richly dressed, who were all the grandees of the kingdom. At the extremity of a room, open in front by large windows, was the king in person. When we were opposite to him the Master of the Ceremonies stopped, and we all made low bows; we approached most slowly again, and at another angle stopped and bowed again. Then we were taken immediately fronting the king, where again we bowed most profoundly. Our conductor then said aloud,

"*Most Mighty Monarch, Director of the World,* Sir Harford Jones, Baronet, Embassador from your Majesty's Brother, the King of England, having brought a letter and some presents, requests to approach the dust of your Majesty's feet, that the dust of your feet may be fortunate."

The king from the room said, in a loud voice, *Khosh Amedeed,* "You are welcome." We then took off our slippers, and went into the royal presence. When we had entered, the envoy walked up towards the throne with the letter; Mirza Sheffeea, the prime minister, met him half-way, and taking it from him, carried it up and placed it before the king; he then came back and received the presents from my hands, and laid them in the same place. The envoy then commenced to read a written speech of congratulation to the king in English, which at first startled his Majesty, but seemed to please him much, as soon as Jaffer Ali Khan, the English resident at Shiraz, came forward and read it in Persian. The king then answered in return, that the kingdoms had been long allied, and he hoped that the friendship would increase daily: this the prime minister explained.

The king then said, "How does the King of England, my Brother?" *Damaughist chauk est?* "How is his health?" He then asked if this were the son of

the former king, with whose subjects he had had communications; and when he was told that the same king was still reigning, he exclaimed, "The French have told lies in that also!" (for they had spread the report that the King of England was dead.)

The envoy was then conducted to a gilt and painted chair placed for him, an honour never paid before to any mission. I stood on his right, Jaffer Ali Khan on his left, Mirza Sheffeea (the prime minister) next to me, HAJEE MAHOMED HOSSEIN KHAN, the AMEENED-DOULAH, and MIRZA REZA KOOLI (another of the ministers) succeeded, and the Master of the Ceremonies closed the line; the other gentlemen stood in a row behind. The king informed the envoy that the choice which his brother, the King of England, had made of him as a minister in Persia was agreeable and acceptable to him; he then inquired about the envoy's journey, and asked some very familiar and affable questions. The gentlemen of the mission were then separately introduced by their names and situations; the king said, *Khosh Amedeed*, and we made very low bows.

We returned with nearly the same ceremonies as we entered the palace, except that in the outer court the envoy was further honoured with a salute from three pieces of cannon.

A FRENCH ROYAL VISIT.

Their Imperial Highnesses the Emperor and Empress of the French arrived at Dover, on a visit to the Queen and Prince Consort, in the month of April, 1855, from France, in the *Pelican*, a little screw steamer. This vessel carried at the fore the English flag, while the Imperial Standard waved at the mainmast, and the tricolour was carried from the flagstaff on the poop.

On her arrival, the bands struck up "Partant pour la Syrie." The Emperor and the Prince Consort saluted each other, the troops presented arms, and from the boats in the harbour and the multitudes on the shores, cheers of a genuine English welcome resounded. The Emperor wore the uniform of a General of Division; the Empress, who stood by his side and gracefully acknowledged the salutations from the shore, a straw bonnet and grey cloak, underneath which the colours of a tartan dress could be distinguished. The *Pelican*, having been brought alongside the pier, a gangway was immediately run out. As soon as it had been adjusted, his Royal Highness took his station at the top of it. Thereupon the Emperor and Empress immediately disembarked, the former shaking hands with the Prince in a most

cordial manner, and the ladies curtseyed most gracefully. The Emperor then received the respectful congratulations of the Mayor and Councillors of Dover, to whom he addressed a brief and suitable reply.

As soon as the ceremonial observances connected with the landing were over, the Prince Consort and his illustrious visitors proceeded without delay to the Lord Warden Hotel, the Empress leaning on the arm of his Royal Highness the Prince Consort, and the Emperor walked by their side, the *suite* forming a sort of procession after them. Arriving at the hotel, the august party immediately partook of luncheon, after which the Emperor and Empress received, in one of the saloons, the Mayor and Corporation of Dover who presented them with a congratulatory address.

The Mayor and Corporation having withdrawn, his Royal Highness Prince Albert at once conducted his guests to the railway station, from whence they proceeded to Windsor.

Their Imperial Highnesses and the Prince Consort arrived at the Castle at seven o'clock, alighting at the Grand Hall, where the Queen, accompanied by the Prince of Wales, the Princess Royal, the Duke of Cambridge, and Prince Leiningen, received her illustrious guests.

The Queen taking the arm of the Emperor, and the Empress that of Prince Albert, followed by the Prince of Wales, the Princess Royal, the Duke of Cambridge, and Prince Leiningen, proceeded to the reception-room, where the ladies and gentlemen of the Household of the Queen and Prince were presented to their Imperial Highnesses, who, in return, presented their *suites* to Her Majesty and His Royal Highness the Prince Consort.

PRESENTATION OF THE ORDER OF THE GARTER.

The Emperor and Empress arrived at Windsor on Tuesday, April 16th, and on the Thursday following the Queen held a Chapter of the Order of the Garter in Windsor Castle, for the purpose of presenting His Imperial Majesty the Emperor of the French with the ensigns of this most noble Order. The following account of the ceremonial is well worthy of preservation, and is most applicable to the occasion.

Her Majesty the Queen and His Royal Highness Prince Albert were conducted by the great officers of State to the Throne-room, followed by the Duke of Cambridge and Prince Leiningen. The Queen and their Royal and Serene Highnesses wore the purple velvet mantle, the crimson velvet hood, and the splendid collar of the Order. The train of Her

Majesty, the Sovereign of the Order, was borne by the Pages of Honour in Waiting; the Queen also wore a diamond diadem.

The names of the Knight Companions were called over by Garter King-at-Arms, and answered in order of seniority.

The Knights appeared in the mantle and collar of the Garter, and the officers wore their respective robes with the chains and badges.

The Knight Companions and officers entered the Throne-room and took their seats at the table, the Queen being seated in a chair of state at the head, and a second (vacant) chair of state at the right hand of her Majesty.

The Prelate of the Order stood on the right hand of Her Majesty, the Lord Chancellor on the left, while the Registrar, Garter, and Black Rod remained standing at the foot of the table.

The ceremony commenced by the Chancellor reading a new statute, by command of the Queen, dispensing with the existing statutes of the Order of the Garter, in as far as was required for the special purpose mentioned therein, and ordaining and declaring that his Imperial Majesty Napoleon III. be declared a Knight of this Order, any statute, decree, rule, or usage to the contrary notwithstanding. The

Queen then gave an order that his Imperial Highness should be ushered from his apartments to the place of meeting, and shortly afterwards the Emperor arrived at the Throne-room, preceded by the Black Rod and the Garter King-at-Arms, who carried the ensigns of the Order on a crimson velvet cushion, walking between his Royal Highness the Prince Consort and the Duke of Cambridge, and followed by the two senior Companions present. The Queen and the Knights of the Garter received his Imperial Highness standing, and the Emperor, passing to the head of the table, took a seat in the chair of State, on her Majesty's right. Her Majesty then announced to his Imperial Highness that he had been elected a Knight of the Most Noble Order of the Garter. The Garter King-at-Arms, kneeling, presented to the Emperor the *insignia* of the Order, and the Queen, assisted by the Prince Consort, fastened the Garter round his Imperial Highness's left leg, and the Chancellor, during this operation, pronounced the admonition. The Garter King-at-Arms then presented the Ribbon, with the St. George attached, which the Queen placed over the left shoulder of his Imperial Highness. The Queen then gave the acolade to the Emperor, and the ceremony concluded with the usual congratulations of the Knights and Companions present.

RECEPTION OF ROYALTY IN FRANCE UNDER THE EMPIRE.

The following account of Her Majesty's visit to France, in August, 1855, is well worthy of comparison with the reception of the Emperor and Empress of France in England, in April of the same year. The enthusiasm and warmness of feeling expressed by the French people evidently exceeded that given by the English masses. Whether the French feeling was, however, as genuine as the English greeting, is a question which it is hardly necessary to discuss in this work, while it must be remembered that when Her Majesty reached Boulogne, news had also arrived of the glorious successes which had attended the English and French arms in the Crimea.

The *Victoria and Albert* yacht, with the Queen and Prince Albert, the Prince of Wales and the Princess Royal, and the members of the Royal suite on board, was sighted at Boulogne, at about 12.30 on the 23rd of August, 1855, and arrived off Boulogne at half-past one. A mist overspread the Channel in the morning, but it cleared away as the day advanced. When the Royal yacht had steamed to within about four miles of Boulogne, Captain Smithet, who piloted her, waited for about ten minutes, either for the tide, or for the

steamers which formed the Royal escort, or for both; and the *Victoria and Albert*, conspicuous for her three masts, her great size and fine proportions, steamed into the harbour. She carried the Royal Standard of England at the main, the tri-colour at the fore, the Union Jack at the bows, and the Royal ensign at the stern. The English men-of-war, forming the squadron of honour, were drawn up outside the harbour, forming an imposing spectacle. Each ship had the British ensign floating at the main, and each gave innumerable flags to the wind. At twenty-five minutes past one the first note of welcome was given by the sharp ring of a brass gun at the battery on the Capicure side, and one after another the Royal salute came distantly booming on the ears of the Royal visitors, who could now distinctly see, from the deck, the fine cathedral-like dome of the church in the Upper Town, and the clean white stone houses in the *Haute Ville*. The English men-of-war now took up the mimic thunder, and broadside after broadside pealed from them. The ships were soon enveloped in smoke, and when it cleared away the squadron and every ship had its yards manned. As the *Victoria and Albert* drew still nearer the shore, a dark streak was seen stretching along the lines for miles on each side of the town. Then wreathes and puffs of smoke, the gleam

of bayonets, and, by-and-by, the rattle of musketry converted the long dark streaks into lines of French soldiery. They not only crowned the heights, but wherever a lower ridge of cliffs gave a "coigne of vantage" to a company of infantry, there were drawn up Chasseurs de Vincennes or the light companies of French infantry regiments, whose sharp volleys alternated with the deep-mouthed welcome of the ordnance of the port. When the Royal yacht crossed the bar, loud "hurrahs" broke from the crowds on the left jetty. On the right jetty, along the lower stage of the water, was one unbroken line of French infantry, who presented arms as the Royal Yacht passed. Bands of music were stationed at intervals on both sides of the jetty, and the wonderfully spirited and vigorous roll of French drums was kept up continually, and the spectacle was now extremely striking. The quay contained an immense multitude. Innumerable tri-coloured flags and British ensigns waved in wonderful profusion from every house, and the port was gay with streamers, flags, and garlands. Every window had its group of fair spectators. Opposite the Depôt des Bagages was seen a square pavilion, or small temple-like edifice, open at the sides, and decorated in the style of the *loggie* at the Vatican, which, as it appeared the most prominent object on the

quay, was correctly taken to be the place where the Emperor awaited the arrival of his Royal guests. As soon as the *Victoria and Albert* arrived alongside this pavilion, Her Majesty appeared at the ship's side, and gracefully acknowledged the salutations of the Emperor. A stage was thrown on board, and the Emperor quickly ran up the platform, and after respectfully kissing Her Majesty's hand, saluted her upon both cheeks, according to the Imperial and Royal etiquette, and the theory which presumes that crowned heads hold close fraternal relationship to one another. The Emperor then cordially shook hands with the Prince Consort, the Prince of Wales, and the Princess Royal, and giving his hand to the Queen, led her down the stage to the pavilion, within which state chairs were placed on a dais, and here Her Majesty, seated, received the congratulations of the civic authorities and the English residents. After a brief pause the Emperor led Her Majesty to the Royal carriages. The Princess Royal took her place beside the Queen, and Prince Albert and the Prince of Wales took seats opposite, while the Emperor mounted his horse and rode on the right hand of Her Majesty. At the spectacle of the Emperor, himself forming a part of Her Majesty's escort and guard of honour, the acclamations of the multitude were redoubled, and

cries of "Vive la Reine!" and "Vive l'Empereur!" were mingled with the hearty cheers of the English spectators.

A RECEPTION IN SOUTH AFRICA BY DR. LIVINGSTONE.*

We were honoured with a grand reception by Shinte about 11 o'clock. Sambanza claimed the honour of presenting us, Manenko being slightly indisposed. The native Portuguese and Mambari went fully armed with guns, in order to give Shinte a salute; their drummer and trumpeter making all the noise that very old instruments would produce. The kotla, or place of audience, was about a hundred yards square, and two graceful specimens of a species of banian stood near one end; under one of these sat Shinte, on a sort of throne, covered with a leopard's skin. He had on a checked jacket, and a kilt of scarlet baize, edged with green; many strings of large beads hung from his neck, and his limbs were covered with iron and copper armlets and bracelets; on his head he wore a helmet made of beads woven neatly together, and covered with a great bunch of goose feathers. Close to him sat three lads with large sheaves of arrows over their shoulders.

* From "Missionary Travels and Researches in South Africa."

When we entered the kotla, the whole of Manenko's party saluted Shinte by clapping their hands; and Sambanza did obeisance by rubbing his chest and arms with ashes. One of the trees being unoccupied, I retreated to it for the sake of the shade, and my whole party did the same. We were now about forty yards from the chief, and could see the whole ceremony. The different sections of the tribe came forward in the same way that we did, the head man of each making obeisance with ashes, which he carried with him for the purpose; then came the soldiers, all armed to the teeth, running and shouting towards us, with their swords drawn, and their faces screwed up so as to appear as savage as possible, for the purpose, I thought, of trying whether they could not make us take to our heels. As we did not, they turned round towards Shinte, and saluted him; then retired. When all had come, and were seated, then began the curious capering usually seen in pichos. A man starts up, and imitates the most approved javelin attitudes observed in actual fight,—as of throwing one javelin, receiving another on the shield, springing on one side to avoid a third, running backwards or forwards, leaping, &c. This over, Sambanza, and the spokesman of Nyamoama, stalked backwards and forwards in front of Shinte, and gave forth, in a loud voice, all

they had been able to learn, either from myself or people, of my past history and connection with the Makalolo; the return of the captives; the wish to open the country to trade; the Bible as a word from heaven; the white man's desire for the tribes to live in peace; he ought to have taught the Makalolo that first, for the Balenda never attacked them, yet they had assailed the Balenda: perhaps he is fibbing, perhaps not, they rather thought he was; but as the Balenda had good hearts, and Shinte never had done harm to any one, he had better receive the white man well, and send him on his way. Sambanza was gaily attired, and, besides a profusion of beads, had a cloth so long that a boy carried it after him as a train.

Behind Shinte sat about a hundred women, clothed in their best, which happened to be a profusion of red baize. The chief wife of Shinte, one of the Matebele, or Zulus, sat in front with a curious red cap on her head. During the intervals between the speeches, these ladies burst forth into a sort of plaintive ditty; but it was impossible for any of us to catch whether it was in praise of the speaker, of Shinte, or of themselves. This was the first time I had ever seen females present in a public assembly. In the south, women are not permitted to enter the kotla; and even when

invited to come to a religious service there, would not enter until ordered to do so by the chief; but here they expressed approbation by clapping their hands, and laughing to different speakers; and Shinte frequently turned round and spoke to them.

A party of musicians, consisting of three drummers and four performers on the piano, went round the kotla several times, regaling us with their music. The drums are neatly carved from the trunk of a tree, and have a small hole in the side, covered with a bit of spiders' web; the ends are covered with the skin of an antelope, pegged on, and when they wish to tighten it they hold it to the fire to make it contract: the instruments are beaten with their hands.

The piano, named "Marimba," consists of two bars of wood bent round, so as to resemble half the tire of a carriage wheel; across these are placed about fifteen wooden keys, each of which is two or three inches broad, and fifteen or eighteen inches long; their thickness is regulated according to the deepness of the note required; each of the keys has a calabash beneath it; from the upper part of each, a portion is cut off to enable them to embrace the bars, and form hollow sounding-boards to the keys, which also are of different sizes, according to the note required, and little drumsticks elicit the music. Rapidity of execu-

tion seems much admired with them, and the music is pleasant to the ear,

When nine speakers had concluded their orations, Shinte stood up, and so did all the people. He had maintained true African dignity of character all the while, but my people remarked that he scarcely ever took his eyes off me for a moment. About a thousand people were present, according to my calculation, and three hundred soldiers. The sun had now become hot, and the scene ended by the Mambiri discharging their guns.

A VISIT TO THE RAJAH OF BENARES.

By Ida Pfeiffer.

On the day when my visit to the Rajah of Benares was to take place, I found a splendidly-adorned boat waiting for us near the bank of the river, and on the opposite side was a palanquin, which was to carry us to the residence of the prince, the citadel Ramnaghur, which lies on the left bank of the Ganges above the town. We were soon before the entrance to the palace, a lofty and majestic-looking gate; and I hoped, therefore, that in the interior I should find an edifice of corresponding grandeur; but in this I was

disappointed, for I saw only irregular courts and small unsymmetrical buildings, without any pretension to either taste or luxury. The court, however, was crowded with attendants, who gazed upon us with great curiosity and attention.

The Rajah now made his appearance, accompanied by his brother and some other great men, and followed by a crowd of attendants, whom, from their appearance, I could hardly distinguish from them. The two princes were very richly dressed in gold-embroidered satin, with their caps set with diamonds, silk shoes thickly worked in gold, and large brilliant rings on their fingers. The brother, a lad of nineteen, whom the Rajah had adopted as his son, wore a white turban, with a costly agraffe of diamonds and pearls, large pearls in his ears, and large heavy bracelets rich with gems. The elder prince was a handsome man, with a good-natured and intellectual expression.

We had scarcely taken our places before large silver bowls were brought with elegantly-wrought nargilehs, which we were invited to smoke. We returned thanks for the honour, but declined it, and the prince smoked alone—but never more than a few puffs out of one nargileh; he would then lay it aside, and another and handsomer one was presented to him. The deportment of the Rajah was both decorous and

lively, and I regretted my inability to converse with him otherwise than through an interpreter.

He inquired whether I had ever seen a natsch or festive dance, and on my replying in the negative, ordered one to be exhibited immediately.

In about half-an-hour two dancing girls and three musicians made their appearance; the dancers were dressed in gold-embroidered muslin and wide trousers, which descended to the ground, quite covering their shoeless feet, and they made animated movements with their arms, hands, and fingers, and sometimes with the feet, on which they wear silver bells, while the musicians stood behind them playing, two of them on four-stringed instruments, something like our violins, and the other on small drums. Sometimes the dancers formed pretty graceful figures and draperies with their upper garments, and when the performance had lasted about half-an-hour they accompanied it with a song, but the two sylphs made so lamentable a screeching, that my ears and my nervous system could hardly endure it, even with the help of the refreshments that were handed to us the while. When the dance was over, the prince asked me through the interpreter if I would like to visit his garden, which lay about a mile from the palace, and I was so indiscreet as to accept the proposal.

We then betook ourselves to the forecourt of the palace, where several richly-adorned elephants stood ready, and the Rajah's own elephant, an animal of uncommon size and beauty, was assigned to me and Mr. Law; a scarlet covering with gold fringe borders and tassels was thrown quite over him, and on his broad back was placed a convenient seat, like a phaeton without wheels, and he was then made to kneel down, and a step-ladder being placed against him, we mounted and took our places on the huge monster, and a servant placed himself behind us, holding an enormous umbrella over our heads, while the driver sat on the neck, and from time to time pricked the elephant slightly between the ears; the young prince with his companions and servants were distributed amongst the other elephants, some officers on horseback rode at our sides, two soldiers with drawn sabres led the way, and the procession was closed by a dozen soldiers on foot and some on horseback.

I was quite pleased with the genuine Indian style of this party, although the motion of the elephant is like that of the camel, very jolting and disagreeable.

When we arrived at the garden, the proud glance of the young prince seemed to ask whether we were not enraptured with its magnificence and we

pretended to be accordingly, but, I must own, somewhat hypocritically,—for there was nothing to admire in it.

As we left it, the gardeners, according to Indian custom, brought us some fruits and flowers tied into nosegays; and on the following morning the Rajah sent to inquire politely, how the excursion had agreed with us, and to present us again with pastry, sweetmeats, and choice fruits, amongst which were grapes and pomegranates, which at this time of the year—December—were great rarities, and were brought 700 miles from Cabul.

THE KING OF NEPAUL AND HIS AMBASSADOR.

The following account of the reception of Jung Bahadoor, the Nepaulese ambassador to the British Court, on his return to his own court, is from the pen of Laurence Oliphant, Esq., author of "A Journey to Nepaul," and many other works of great interest.

His (the King's) countenance was not unlike those depicted on the walls of Indian towns, with the same large staring eyes, thin twisted moustaches, sensual lips, and thick bull neck. His dress was handsome, and his jewels were magnificent; but in dress, in carriage, and in dignity of movement, the prime minister

was unquestionably the most distinguished-looking man in Durbar. He wore a magnificent robe of white silk, embroidered with gold, and tight pantaloons of rich brocade, which set off his splendid figure with advantage. The turban was a mass of sparkling diamonds, and his whole person seemed loaded with jewels. His sturdy body-guard, all armed with double-barrelled rifles, stood close behind his chair, and were the only soldiers in the tent; the *nonchalant* way in which he addressed the Rajah, with folded arms and unbended knees, betokened the unbounded power he possessed in the State. Perhaps it is not very politic in him to arrogate so much to himself in a land where every man's hand is against him, in proportion as he is feared by every one, from his Majesty downwards.

On each side of the throne stood a row of grandees of the realm; among them eight brothers of Jung Bahadoor held complimentary places, while kasies and sirdars continued the line, until they were lost in the crowd of minor officers.

The blaze of jewels and the glitter of gold and silver were calculated to startle an European spectator with astonishment, and he might well be startled at so magnificent a display in a highland country.

I observed a few English and French uniforms, covered with a great deal more of gold and silver lace

than they were entitled to; all which goodly array was the more striking to me when I remembered that I had on a plaid shooting-coat and felt hat. I had no opportunity of expressing to his Majesty that shooting-coats and felt hats were court costume in England, but no doubt he thought it all correct. As I sat next but one to the minister, I was under the immediate protection of the rifles and pistols, which latter implements protruded in a most formidable manner from the belts of the body-guard. As various Nepaulese nobles of doubtful politics sat in front of his Excellency, he felt these gentlemen-at-arms were peculiarly valuable additions to his comfort, as being ready to act either on the offensive or defensive at a moment's notice. Everything, however, went off with the most perfect harmony; a few compliments were exchanged between himself and his sovereign, and the meeting broke up after the usual ceremony of giving and receiving pawn. This consisted in the presentation by the King to every stranger present, of a small pyramidal packet of leaves, which, when opened by the favoured recipient, was found to contain a few other leaves stuck together by slimy substances of unpleasant appearance and aromatic odour. Fortunately you were not compelled to partake of these in the presence of the royal donor, and most of

us were found to dispose of it slily on leaving his Majesty and his court.

MEETING OF THE PRINCE OF WALES WITH SIR JUNG BAHADOOR.

Perhaps the most impressive ceremony which took place during the visit of the Prince of Wales to India in 1876 was the meeting between him and the Nepaulese Ambassador. The late Sir Jung Bahadoor, it will be remembered, received his titular distinction about 1852 on account of his services as Ambassador of Nepaul during the Burmese War. During his visit to England he was quite the lion of the season, on account of the recognition he received from Royalty and the highest quarters of society. In appreciation of the universal courtesy he received in England, there can be little doubt that he used every influence with the Maharajah of Nepaul to make the visit of the Prince of Wales as pleasant as possible, and at the same time to lend it due lustre, and render it as grandly and magnificently imposing as circumstances would permit. While drawing on the Treasury of the Maharajah for this purpose, Sir Jung spared no personal convenience to travel night and day over the ground which lies between Katmandu, the

capital of Nepaul, and the spot on the banks of the river Sarda, at which it had been arranged that the meeting should take place between his Royal Highness and *suite* and Sir Jung Bahadoor and his *suite*. The intervening land between Katmandu and the preconcerted point of meeting is of such a rocky, uneven character that no horses can traverse the land, and consequently they had to be sent by a circuitous route along one of the tributaries of the river Sarda, the banks of which have been chosen for the site of the capital of Nepaul. The preparations in Katmandu required the personal supervision of Sir Jung as the master hand for their management, and certain unforeseen contingencies rendered it impossible for him to leave the capital in time to proceed by water to the rendezvous. As it would be impracticable to delay the visit of the Prince for any lengthened number of days, it was evident that the only course to be pursued by Sir Jung was to make the best of his way through the rocky desert and dense jungle which lay between the capital and the banks of the Sarda. Nothing daunted by the difficulties which lay before him, the chivalrous Ambassador hit on a hitherto unprecedented means of travelling a distance of so many miles, viz., pick-a-back. With a large retinue of servants ready to relieve each other in the work, he

mounted on his novel steed with two servants on each side to steady his *mount*, and one following behind with an umbrella, to shield him from the excessive heat of a tropical sun. The party travelled thus at the surprising rate of at least six miles an hour for eighteen hours a day, at least six hours of each out of the twenty-four being conducted by torchlight.

The meeting itself was very interesting. The Prince's tents were sent on to Sarda, where the camp was pitched, and the Prince remained in the old camp until it was time to ride to the appointed rendezvous. Sir Jung Bahadoor crossed the Sarda in the morning on horseback, with his brother and sons and fourteen or fifteen of his officers, a battery of artillery, and a regiment of infantry. He pitched his camp on the Sarda, outside the Prince's tents, and rode on a mile or so to a clump of trees on the road, where he waited for the Prince's arrival. His Royal Highness, attended by his *suite* and a small escort, appeared in sight about one o'clock on the 19th February, 1876. Sir Jung Bahadoor advanced on foot to the Prince's presence, and was presented by Mr. Girdlestone, the British Consul, after which his sons paid homage to his Royal Highness. After a short delay, Sir Jung mounted his charger and rode beside the Prince, the two *suites*

riding together all in plain clothes to the camp, where a guard of honour, composed of the British Third Ghoorkas and a Bengal cavalry escort, were drawn up. Sir Jung took a formal leave at the Prince's tent, and, after a short interval, returned with his *suite* all in full dress, and blazing in diamonds and precious stones, with all the luxury and magnificence which oriental taste and an unlimited treasury could suggest to add to the gorgeousness of an already brilliant scene, to pay a visit of ceremony to his Royal Highness. A Durbar was then held in the mess-tent, and after the Nepaulese had returned to their camp, at a distance of only a hundred yards, the Prince, attended by his *suite*, paid a return visit. The usual *attar* and *pan* were distributed, and the native servants brought in a variety of presents on trays. Outside were two tigers in cages, many wild animals, and a splendid collection of birds from the Nepaulese mountains, which were accepted by the Prince.

The *Amrita Bazar Patrika* gives an account of Sir Jung Bahadoor's death. The 25th February, 1877, being Holee Day (Govind Dwadasee) he went to bathe at Bagonuttee; he entered the river before sunrise for that purpose in the highest spirits, and after

performing his ablutions, sat on the bank to perform poojah. Soon after he was noticed to be motionless. On his followers approaching him they found that life was extinct. An express was sent to the capital, and orders arrived to postpone the funeral rites to the 1st March. The three principal Ranees, his brother and son arrived, and the Ranees expressed their desire to sacrifice themselves. The brother tried to dissuade them, but he failed, and the funeral pyre was prepared with sandalwood, resin, and a large quantity of ghee. When the arrangements had been made, the ladies bathed, performed poojah, and made presents to the Brahmins. The next step was, they took measures for the government of the country and to maintain peace; then general directions were given to the brother-in-law. Their last act was to release some prisoners. They then entered the funeral pyre, quite unconcernedly, muttering prayers. The corpse was then laid on its back, and the eldest Ranee took its head in her lap, and the two others took the feet. They were then surrounded by odorous combustibles, and the Ranees gazed upon the features of their husband, as if forgetful of every other consideration. The fire was then applied by his son, and, in a few minutes, all was over. The *Pioneer* winds up an article on the late Jung Bahadoor of Nepaul in the

following words :—"The death of Jung Bahadoor will probably lead to a crisis in Nepaul. We will not pretend to forecast the results; they are beyond all powers of prophecy. We shall await the course of events with some anxiety. It is enough for us that in Jung Bahadoor we have lost a warm friend and staunch ally. He may not have been a moral man according to the European code. He was not over scrupulous when any one stood in his way. Indeed, he was often at a loss to understand the scruples of his British allies. But there have been worse men in the annals of India than Jung Bahadoor—men whose lack of scruple has been far more manifest, while they have been utterly wanting in that particular virtue of loyalty which covers a multitude of sins in the eyes of the paramount Power."

A PRESIDENTIAL RECEPTION.

The late Charles Dickens wrote the following account of his reception by the President of the United States, in his "American Notes." A vein of caricature runs through the description, but the main facts are substantially correct :—

The President's house, within and without, he says, resembles a club-house.

"We entered a large hall, and having twice or

thrice rung a bell, which nobody answered, walked, without further ceremony, through the rooms on the ground-floor, as divers other gentlemen (mostly with their hats on and their hands in their pockets) were doing very leisurely. Some of these had ladies with them, to whom they were showing the premises; others were lounging on the chairs and sofas; others, in a perfect state of exhaustion from listlessness, were yawning drearily. The greater portion of this assemblage were rather asserting their supremacy than doing anything else, as they had no particular business there that anybody knew of. A few were closely eyeing the moveables, as if to make quite sure that the President (who was far from popular) had not made away with any of the furniture, or sold the fixtures for his private benefit.

"After glancing at these loungers—who were scattered over a pretty drawing-room, opening upon a terrace which commanded a beautiful prospect of the river and the adjacent country, and who were sauntering too about a larger state-room, called the eastern drawing-room—we went upstairs into another chamber, where were certain visitors waiting for audiences. At sight of my conductor a black, in plain clothes and yellow slippers, who was gliding noiselessly about, and whispering messages in the ear of the more

impatient, made a sign of recognition, and glided off to announce him. There were some fifteen or twenty persons in the room. One a tall, wiry, muscular, old man from the west, sunburnt and swarthy, with a brown-white hat on his knees and a giant umbrella resting between his legs, who sat bolt upright in his chair, frowning steadily at the carpet, and twitching the hard lines about his mouth, as if he had made up his mind 'to fix' the President on what he had to say, and wouldn't bate him a drain. Another, a Kentucky farmer, six-feet-six in height, with his hat on and his hands under his coat-tail, who leaned against the wall and kicked the floor with his heel, as though he had Time's head under his shoe, and were literally 'killing' him. A third, an oval-faced, bilious-looking man, with sleek black hair cropped close, and whiskers and beard shaved down to blue dots, who sucked the head of a thick stick, and from time to time took it out of his mouth to see how it was getting on. A fourth did nothing but whistle. A fifth did nothing but spit.

"We had not waited in this room many minutes before the black messenger returned, and conducted us into another of smaller dimensions, where, at a business-like table covered with papers, sat the president himself. He looked somewhat worn and anxious

—and well he might, being at war with everybody—but the expression of his face was mild and pleasant, and his manner was remarkably unaffected, gentlemanly, and agreeable. I thought that in his whole carriage and demeanour he became his station singularly well."

AN AUDIENCE IN SIAM.

We take the following interesting account of an audience in Siam from Neale's "Narrative of a Residence at the Capital of the Kingdom of Siam" :—

We hopped into the presence-chamber on all fours, like a company of frogs on the borders of a marsh; and this method of approaching the king was a leniency accorded only to us, for the Siamese themselves crept in on their stomachs, and remained prostrate during the whole interview. On our first entry I could perceive nothing but a very magnificent curtain, worked entirely of gold and silver tissue, which stretched across the whole length of the room; presently the soft notes of a remarkably sweet-toned organ reached our ears, and as the symphony gradually swelled into the beautiful cadence of one of Mozart's masterpieces, the curtain drew aside by degrees, and revealed to our expectant eyes

the corpulent and half-naked body of the mighty and despotic king of Siam. The silence that ensued for some minutes was only interrupted by the sweet music of that self-performing little organ; and innumerable were the prostrations made by the craven courtiers and flatterers that surrounded his majesty. The king was seated upon a throne—cross-legged, of course—of somewhere about two feet elevation from the ground, formed of most exquisite workmanship in ivory and ebony, with a cushion and hangings of fine red velvet, inwrought with silver; and the scene would have been very imposing had it not been for the ludicrous appearance of his majesty himself, who, excepting the golden tissue cloth round about his loins, and reaching down to his knees, had very much the appearance of an overbloated Brahmin priest, and appeared to have been putting to the test that insane practice, which tradition attributes to the Brahmin tribe, of eating till the straw, which they had previously tied round their stomach as a mark to limit their feastings, should burst.

VISITING THE POPE.

The Pope receives only seven strangers at a time, and many days often elapse between one reception-day and the next.

The necessary equipment is a court dress, sword, &c. Persons who have a claim to it may go in uniform, naval or military; and many do this who have no claim. The uniform of a naval lieutenant had got into the hands of a Roman tailor, who had let it out for the occasion of an introduction to the Pope to so many of our countrymen, that it was nearly as well known at the Vatican as the habit of a cardinal would be, and the "navy lieutenant" was a standing joke at Rome.

When the seven persons who are to form that day's party are all arrived at the introducer's, they set out for the Vatican, where they are at first introduced by one of the cardinals; and then, being desired to divest themselves of their swords, are conducted to the presence of the Pope. Nothing can contrast more strongly with the pomp and circumstance of a royal *levée* than this scene. The Pope sits in a sort of study, at his table, writing, with books near him, his dress being quite *en deshabille*, somewhat like a flannel dressing-gown. When the visitors enter, he rises and comes forward to the circle, and commences conversation, generally preceding it with a remark complimentary to the English character. The period for remaining in the papal presence is various, but generally it does not exceed half an hour.

The Pope's morning dress is a scarlet mantle, a scarlet hat with a very broad brim, edged with gold, and scarlet stockings and shoes. When he is met by the Romans, they invariably fall on their knees, and he gives them his blessing. The British stand, and take off their hats; and their bows are graciously returned.

THE PUBLIC THANKSGIVING ON THE RECOVERY OF THE PRINCE OF WALES IN 1872.

Universal opinion proclaimed that the day of thanksgiving, appointed on the recovery of the Prince of Wales from the attack of typhoid fever which threatened his life, was one of the grandest and most impressive ceremonies ever witnessed in this country. It is customary to speak of the incapacity of the English people for decoration and festal display; and it may be admitted, a yearly carnival in the streets of London would not be so pretty and light-hearted as in a southern capital. But there is something in the English character which gave to a celebration of this kind a spirit wonderfully hearty and genial. There is in our people a fund of simplicity, of childish eagerness, of curiosity, a readiness to be gratified, a sentiment about royal personages, and distinguished

characters, and handsome uniforms and brilliant equipages, which makes a pageant certain of success.

To begin at the beginning of the Royal Progress as seen from the procession itself, it may be said that the scene of preparation, as viewed from the court-yard of Buckingham Palace, was something not soon to be forgotten. It was witnessed not only by Her Majesty, Prince Arthur, Prince Leopold, and the Princess Beatrice, but by the Emperor Napoleon, the Empress Eugénie, and the Prince Imperial, their son. About 11 o'clock a.m. the crowds from the gates of the Palace down to Marlborough House were so dense, that nothing but the discipline and good temper of the police could have succeeded in preventing accidents and keeping the road clear for the carriages of the Duke of Cambridge and the Prince of Wales. The coming of the Prince, the Princess, and their children was announced to Her Majesty and party already assembled in the Palace by the rapturous cheering of the people who lined the way.

At 12 o'clock the band stationed inside the Palace gates struck up "God save the Queen," and at the same instant the Speaker's ponderous coach and four, preceded by running footmen, drove out of the Palace gates and took up its position at the head of the procession. The car-

riage of the Lord Chancellor followed, and in a few minutes orders were given for the procession to proceed. As the first state carriage left the gate the principal window of the State Room over the portico was opened, and the Emperor Napoleon and the Empress Eugénie stepped out on to the balcony. When the carriage conveying the Queen and the Prince and Princess of Wales came out of the courtyard the Emperor took off his hat, and both he and the Empress bowed more than once to Her Majesty and their Royal Highnesses. As the carriages reached the Mall the masses raised a cheer, which was instantly taken up by those who as yet could not get even a distant glimpse of the Queen or the Prince. Without the interval of an instant the cheering continued to grow in strength until the illustrious party entered St. Paul's. It was not without anxiety, in which no one participated more largely than Her Majesty, that those in the Procession, on its first movement, looked and listened to see and hear if its onward movement would go on smoothly, and whether it was possible to keep the densely packed masses from breaking all bounds and rushing in between the lines of cavalry and infantry stationed only a few feet apart. But nothing could have been better than the conduct of the people. From the branches of trees, from the tops of railings,

from every inch of available standing room, came incessant cheers and almost as constant cries of "God bless the Queen!" "God bless the Prince of Wales!" but there was no rushing, and without a halt the procession turned out of the Mall into the Stable Yard and out to the front of St. James's Palace. The private stands began in the Stable Yard itself, and as for Marlborough House, the Prince of Wales's own residence, there was a platform on its walls which afforded accommodation for more than 100 spectators. Great as had been the enthusiasm and vast as had been the crowds in St. James's Park, it was only when this end of Pall Mall was reached that any adequate idea could be formed of what Thanksgiving-Day was to be. Nearly every building in the street had a considerable part of its *façade* covered. In front of the War Office there was an array of seats nearly as extensive as those in the grand orchestra of the Crystal Palace, and, from the Reform Club to the Athenæum inclusive, the scarlet-covered benches rose in tiers to the first floors. Every window from Marlborough House to the War Office was crowded, and the number of flags and loyal devices was wonderful even for that neighbourhood. Charing Cross and the Strand looked well as the procession came along the side of St. Martin's Church and passed out of Dun-

cannon Street. The splendid tier of boxes formed outside Charing Cross Railway Station formed an appropriate beginning for the line of decorations which stretched from thence to St. Paul's Cathedral. The people, the never exhausted masses which covered all the pavements, filled all the balconies and stands from street to house-top and spread themselves even over the roofs, used both arms and voices to greet the Prince and congratulate Her Majesty on his restoration to health. One of the prettiest scenes which presented itself, was just as the procession passed round St. Clement Danes, on its way to Temple Bar. Wonderful things had been done in hiding away the waste ground, on which the future Law Courts are to be built. There were platform seats from the Church to the Bar, and, on the other side, from the Bar to where the houses have been knocked down. Fleet Street was decorated even more brilliantly than the Strand, and the triumphal arch from Farringdon Street to New Bridge Street appeared, from the procession, to be the most effectual effort the City had made in connection with the Thanksgiving. Nothing could have exceeded the warmth of the reception given to Her Majesty from Temple Bar to St. Paul's. Ludgate Hill was more profusely decked out than any other street in the line of the procession. Both in Ludgate

Hill and Fleet Street showers of small pieces of coloured paper descended from the houses as the *cortége* advanced, and in the Strand, the roadway was pretty well strewn with violets for some three or four hundred yards of the line of route.

In the Cathedral, instead of the four or five thousand who had been expected to attend, out of respect to the Royal Family, as the heads of their Society, there were ten times the number of loyal subjects asking admittance, in a spirit of downright enthusiasm. Clear and measured as was the voice of the Archbishop, who preached (taking his text from Romans xii. 5: "Every one members one of another"), scarcely a tenth of the people could have heard. As from time to time, during the service, the assemblage stood up—the movement travelling over the dome area, and rising in waves round the great tiers—one gained some idea of the vast numbers. But it was when they sat down that they most impressed one, for then they had all the multitudinous aspect of a subsiding sea. While the prayers were being read, there came through the upper window the sound of the pealing of bells—audible witnesses, that not only we, the 13,000 in the Cathedral, were joining in this thanksgiving service, but that the congregation was indeed and in truth all London—all the land.

The address ended at thirteen minutes to one; again the Queen and her people rose, the organ sounded, and the Thanksgiving hymn was sung.

Then all knelt, and the Primate, standing in his pulpit, gave his solemn benediction to an assemblage such as may never meet again. The service was over at eight minutes to two, having lasted an hour all but that time. The organ played the well-known chords. Her Majesty came forward and bowed low twice, the Prince bowed also, and so ended this great and joyful solemnity, which will ever be remembered as a most important event in British history.

RECEPTION OF THE SHAH OF PERSIA BY THE PRINCE OF WALES IN 1873.

The visit of his Imperial Majesty Nasr-ood Deen, the Shah of Persia, to this country in 1873 will be long remembered by those who witnessed it, as a series of the most imposing state ceremonials which have taken place during late years.

The-steam ship *Vigilant*, which conveyed the Shah from Ostend to Dover, with its two attendant tenders, were met by the Channel Squadron, under the command of Rear-Admiral Hornby; but three of the ironclads—the *Devastation*, turretship, the *Vanguard*,

and the *Audacious*—had formed an escort from near the Belgian shore. The whole squadron, consisting of eleven ships of war, returned to Dover with the *Vigilant* and the other two Admiralty boats, which conveyed the Shah and his *suite* to England. The ironclads were arranged in two lines. The *Vigilant* passing swiftly forward from between them, came alongside the Admiralty Pier at Dover, where their Royal Highnesses the Duke of Edinburgh and Prince Arthur awaited the arrival of the Shah.

The Shah was standing on the deck when the steamboat came alongside the pier. He wore a cloak over his military frock-coat, concealing its splendid rows of diamonds and rubies on the breast, and his jewelled scimitar; he had a black fur cap, with an aigrette of diamonds, upon his head; to complete the magnificence, his eyes were assisted by a pair of gold spectacles. He was accompanied by Major-General Sir Henry Rawlinson, who had been sent by the Queen to meet him at Brussels; also by the Persian Ambassador and others. The Duke of Edinburgh and Prince Arthur, with Earl Granville and Lord Sydney, went on board the vessel, and met the Shah in the deck saloon, while the luggage was being carried ashore. At ten minutes to three his Persian Majesty set foot on English ground, conducted by Sir H.

Rawlinson and the English Princes. His landing was greeted with a Royal salute from the Naval Squadron, the Castle, and the batteries of Dover, and a guard of honour under the command of General Sir Alfred Horsford; the entire arrangements being under the direction of Captain Bruce, the Admiralty Superintendent.

Having walked a few yards from the landing stage to the train on the pier railway, His Majesty was conveyed by this to the Lord Warden Hotel, where he removed his cloak and joined the Princes at lunch. After this repast he received the Mayor of Dover and other officials connected with the town and county, who presented him with an address of welcome, to which Sir H. Rawlinson made a reply on behalf of the Shah. All was now ready for the journey to London, and the Shah entered the train with the Duke of Edinburgh, Prince Arthur, and the members of His Majesty's *suite*. His Majesty had a very graceful reception at Dover Town Station, which was prettily decorated with flowers and evergreens. He acknowledged the greetings by raising his hand to his cap, but otherwise maintained an impassive demeanour. Royal salutes were fired at the arrival and departure, and the cheering was enthusiastic. At Shorncliffe, where the train slackened speed for a few minutes, a

large number of troops were ranged along the heights, who saluted his Imperial Majesty as he passed on to London.

ARRIVAL IN LONDON.

The preparations for the reception of the Royal visitor at the Charing Cross terminus were somewhat extensive. The archway on the west side alone gave admission to the reserved platforms, and the pathway on the right, within the station, was partitioned off by a scarlet-coloured hoarding, almost concealed by a choice array of shrubs, exotics and flowers. The archway was surrounded by foliage and plants, surmounting which was a trophy of flags, of which the Royal arms and crown of Persia formed the centre-piece. The Royal platform was draped with scarlet cloth, the lamp standards were concealed from view by wreathings of laurels, evergreens, and flowers; and from their outstretched arms depended large baskets of choice exotics, and all the other decorations were in a style of corresponding splendour.

At twenty minutes past four a guard of honour of 100 rank and file of the Coldstream Guards, marched into the station, and took up their position in the drive facing the Royal platform. The effect of the profuse floral display was heightened by the attire of the lady visitors and the uniforms of staff officers who had

gathered on the platform. To these were added the glittering cuirasses of a small staff of officers who rode in through the archway, headed by Prince Edward of Saxe-Weimar, and attended by a trumpeter. Immediately afterwards there entered in front the Duke of Cambridge, the Duke of Teck, and Prince Christian, attended by a brilliant staff. Meanwhile a long line of Her Majesty's and the Prince of Wales's state carriages entered from the southern carriage entrance and formed in line, where an escort of the Royal Horse Guards had previously taken up their position. At a quarter to six, the Prince of Wales, who wore the uniform of a General, entered the station on foot, followed by General Sir W. Knollys and *suite;* the guard of honour presenting arms to them as they passed, while the band played the National Anthem.

At thirteen minutes past six o'clock, the engine of the Royal train was seen approaching from the farther side of the bridge, and as the train entered the station, the guard of honour presented arms, and the band played the Persian anthem. The Shah was received on the platform by the Prince of Wales, and the other members of the Royal Family. Some fifteen minutes were occupied by the English and Persian *suites* in finding seats in the royal carriages; and then the little knot of white plumes, which

denoted the whereabouts of the Royal party, and the scene of some formal presentations, began to move, and ringing cheers burst forth from those near the spot, as the Shah and the other illustrious personages passed from the railway train to the carriages. These immediately started, and as he passed the tiers of spectators, the Shah was greeted with continued cheering, which he repeatedly acknowledged. The Royal personages occupied the last three state carriages, and in the court-yard they were joined by the escort of the Horse Guards. The arrival of the Shah was awaited with much interest outside Charing Cross, and the entire route through Whitehall and the Mall to Buckingham Palace was lined with spectators, who saluted His Majesty.

STATE ENTRANCE OF H.R.H. THE PRINCESS OF WALES INTO LONDON, MARCH, 1863.

If the chroniclers of royal receptions in times gone by have writ their annals true, there have been occasions when the entries into London of Kings and Princes were striking popular demonstrations. The progresses of the Black Prince and of Bolingbroke, each with a captive monarch at his side, were somewhat in the nature of the ancient triumphs; and

therefore, although we are told that they were wondrous exhibitions of the people's joy, yet they scarcely bear any analogy to the event recorded in the following pages. Perhaps the passage of King Charles II. through London at the Restoration may have had about it some of the features of complete abandonment to the excitement of the moment which were so prominent in the reception of the Lady whom it is now our happiness to call the Princess of Wales. However that may be, it is difficult that any ovation could ever have occurred in which the whole nation spoke with one voice of enthusiastic welcome. Whether as regards the past or the future, the arrival of Princess Alexandra in the land of her adoption stands, and will stand, as an occurrence without an equal.

Leaving her native country on the 28th of February, 1863, amidst every expression of good-will and sympathy from its inhabitants, the Princess passed on through a well selected route and reached Cologne, where she received some of the *first* greetings from her future compatriots, the resident English doing her all honour during her brief stay at that place. In the afternoon of the same day Her Royal Highness reached Brussels, where she was received with great ceremony by the Duchess of Brabant, the Count of Flanders, and the Burgomaster of Brussels; and was

royally entertained by King Leopold during her stay of three days, when she departed for Antwerp, the place of her embarkation for England. At Flushing a magnificent squadron of ships of war, comprising the *Revenge*, *Warrior*, *Resistance* and *Defence*, and several despatch boats, had assembled to escort the Royal yacht, *Victoria and Albert*, having the Princess on board; and from that point until the time of her landing they performed that duty.

Pressing on at great speed the Royal yacht, putting the very fastest vessels of our fleet on their mettle, the squadron arrived at midnight off Margate Roads, where the ships came to an anchor. Though taken by surprise, the authorities of the town bestirred themselves effectually to get up a deputation and present an address to the Princess, which was graciously received by her Royal Highness in the State cabin of the yacht on Friday. Shortly after three o'clock the squadron weighed anchor and proceeded up the river, arriving at the Nore at twenty minutes past five o'clock, where it again anchored. At this time, the weather, which had for so long been fine, changed and a fresh gale blew, accompanied by squalls of rain. At Sheerness all that could be done in the way of demonstration was done—there were royal salutes from the ships of war stationed at the

place; the vessels were dressed in flags, and, but for the untoward state of the weather, there was to have been a brilliant display of fireworks, including the illumination of the ships of war; but this was, perforce, postponed.

Soon after ten o'clock on Saturday morning the *Victoria and Albert* steamed away up the river; at twenty minutes past eleven stood opposite Gravesend; and at the moment that she came alongside the pier, the telegraph communicating with the railway station announced that the train which conveyed the Prince of Wales had reached the terminus. The Prince of Wales, accompanied by Viscount Sydney (Lord Lieutenant of Kent), General Knollys, Lord Alfred Paget, and a numerous suite, most of whom, as well as the Prince himself, were dressed in plain clothes, entered the carriages which were waiting for them and proceeded to the pier, and thence on board the yacht. As he reached the deck, Princess Alexandra advanced to the door of the State cabin to meet him. His Royal Highness with a quick step, proceeded towards the doorway, and taking his bride by the hand, with a natural impulse, gave her a warm lover-like kiss. This greeting was witnessed by a number of persons, in whom it caused but one feeling of sympathy, it being recognised as one of those

touches of nature which make the whole world kin. At twenty minutes past twelve the Prince of Wales, with the Princess leaning on his right arm, stepped on shore, and were received in a tastefully decorated reception-room, by about sixty young ladies, who scattered violets, primroses, and sprigs of myrtle on the pathway over which they passed. At the same moment the daughter of the Mayor of Gravesend presented to Her Royal Highness a magnificent bouquet; and the Mayor and Corporation presented a suitable address, which was graciously received. The Royal pair, accompanied by Prince Christian and Princess Louisa of Denmark, the parents of Princess Alexandra, then proceeded through the principal streets of the town, which were ornamented with great taste—banners, flowers, triumphal arches, guards of honour of the Royal Marines and Volunteers combining to make up a brilliant show to the railway station, in the vestibule of which there was a superb display of hothouse flowers.

At ten minutes to one o'clock the train containing their Royal Highnesses and suite started from Gravesend, and, passing through Northfleet, Greenhithe, Dartford, Erith, Abbey Wood, Plumstead, Woolwich, Charlton, Lewisham, and New Cross, arrived at the Brickayers' Arms Station at forty

minutes past one. At every station along the route decorations and shouts of welcome from assembled crowds prevailed. The Bricklayers' Arms Station was nicely ornamented with evergreens, flowers, and flags of different nations, and the platform was covered with crimson cloth; immediately opposite the place at which the Princess left the carriage were hung the flags of Denmark and England. A reception-room, superbly fitted up, was provided as a resting-place for her Royal Highness. Awaiting the arrival were the Duke of Cambridge, Sir George Grey, the Home Secretary, Mr. Layard and Mr. Locke, the Members for Southwark, and the High Bailiff of that Borough. On the Princess's arrival she was welcomed by the chairman and directors of the South Eastern Railway, and again a splendid bouquet was presented to her.

Exactly at 2 o'clock the Royal personages entered six carriages which waited for them in the court-yard of the station. A battalion of Guards and another of the 60th Rifles were on duty as a guard of honour, and two escorts of the Royal Horse Guards (Blue) and the Life Guards surrounded the carriages, and contributed the only appearance of splendour which the very simple cortége exhibited. Along that somewhat dreary district which leads from Old Kent Road into

the Borough, and which, in spite of much decoration and more than one triumphal arch, scarcely emerged from its normal dinginess, and amidst the roaring rather than the shouting of an excited multitude, composed, no doubt, of persons who seldom if ever see a pageant of any kind pass through their bounds, the procession passed slowly along until it reached St. George's Church, the widest part of the High Street, Borough, where was upreared a pretentious triumphal arch, spanning the road and rising to a height of fifty feet. At this time the festivities of the day were for a short time damped by a smart shower of rain, which compelled the occupants of the Royal carriages to take shelter beneath umbrellas ; but it passed off in a few minutes, and all was well again.

At the south side of London Bridge the Southwark authorities filed off and delivered the Princess to the care of the Corporation of the City of London, who, with the Lord Mayor and Sheriffs at their head, was waiting to receive her. And here was unquestionably the great feature of the day. At this point Her Royal Highness may be said strictly to have entered the metropolis. The spectacle presented by London Bridge was striking in the extreme. Gaily decorated with banners, brazen tripods, in which incense was burning, the parapets hung with medallion portraits

of the Kings of Denmark, the pedestals on the south side crowned with gigantic statuary, and a massive and elaborately embellished triumphal arch spanning the northern extremity, the vast area of the bridge was clear of persons on foot, and the centre only occupied by the line of carriages in which the Corporation of London was conveyed, which moving, left ample verge for the approach of the royal cortége proper. As the carriages arrived on the bridge, the Danish members of the suite involuntarily rose from their seats and gazed on the tremendous spectacle, which was formed purely of the people, who, crowding every building from the ground to the roofs, were massed along the quays on both sides of the river, and thronged the shipping in the pool to the height of the bridge. As soon as the carriage in which the Princess was seated, and which was divided from the rest by a special escort, appeared on the south side of the bridge, when it became distinctly visible to the persons who occupied elevated positions on the buildings on each side of the approaches, a shout broke out from the surrounding multitude, which in its force and volume of sound seemed to be almost terrible. For an instant the Princess seemed alarmed, but an assuring word from the Prince of Wales restored her equanimity, and she acknowledged with repeated bows

the greetings of the somewhat distant spectators. Owing to circumstances connected with some delay in the arrangements along the route from the north side of the bridge to the Mansion House, the Princess was detained nearly twenty minutes on her passage to the triumphal arch, where she was received by the Infantry Brigade of the Royal Artillery Company with their band and colours. From this point a scene was witnessed which, but for the real good feeling of the people, might have changed a demonstration of joy into one of riot and danger. Although the Horse Brigade of the Artillery Company, several bodies of volunteer Cavalry, and the City Volunteer Brigade were ranged in line on one side of the route from Adelaide Place to the Mansion House, the other side was left to be guarded by a very few troopers of the Royal Horse Artillery and a most scanty body of the police, so that the crowd had the roadway pretty much to itself, while, to add to the blockade of the street, a number of carriages of the members of the Corporation, which ought to have gone on in advance, were drawn up in the street. Accordingly, it was only by forcing a passage for the horses through the crowd that sufficient space was obtained for the royal carriages to pass; and for a time the Princess was literally in the rough, but happily kindly and

sympathetic hands of an enthusiastic and excited mob, who surrounded the carriages and uttered their hoarse but hearty welcomes in her very ear. This continued until the Mansion House was reached. There the Lady Mayoress, issuing from beneath the splendidly-decorated portico of the official residence of the Lord Mayor of London, greeted Her Royal Highness on behalf of the ladies of the City, and presented her with the inevitable bouquet. Along Cheapside, though access was not satisfactorily attained, there was just space enough kept for the procession to pass, beneath a perfect canopy of flags and banners, and between houses radiant with tapestry and gay-coloured cloths and festoons of flowers, until the very atmosphere of the dingy old street glowed with a bright hue. Past St. Paul's the grand old Cathedral, transformed by means of many-coloured stands into a gay secular appearance; down Ludgate Hill, up Fleet Street, the whole way displayed in the same gala way in which the procession had been made throughout, until arrived at Temple Bar. On this structure the hand of the transforming artist had been laid heavily in gilding and artistic decoration, and it looked more like one of the temporary triumphal arches which one had seen elsewhere, than the solid obstructive erection which it really is. Here the City authorities gave

place to the official dignitaries of the City of Westminster, headed by the Duke of Buccleuch, High Steward, the members of the Borough and Officers, and the High Bailiff, the Burgesses, and the Rector and Parochial officers of St. Clement's Danes.

From this point excellent arrangements, carried out with their usual skill, by the household cavalry and the metropolitan police, were made for the clear and pleasant passage of the procession, which wended its way past St. Clement's Church, piled up to its roof with seats crowded with spectators, by St. Mary-le-Strand, which presented a similar spectacle, and along the south side of St. Martin's church, into Trafalgar Square. How that large area was made available by the crowd it is hardly necessary to say.

The clubs in Pall Mall and St. James's Street contributed largely to the decorative features of the day, and the aristocratic mansions of Piccadilly, notably the Duke of Devonshire's, Lord Ashburton's, and Lord Palmerston's, wore the garb of festivity and welcome with the utmost lavishness.

When the procession turned into Hyde Park, the whole character of the scene changed. Hitherto the military element of this country had been but feebly represented by an occasional detachment of troops stationed at points along the route, and by scattered

videttes of cavalry, who were performing civil functions in keeping the line. But in Hyde Park were massed, four deep on each side of the road along which the procession passed, 17,000 men of the national army, the Volunteers. Cavalry, Artillery, and Infantry were represented by members, corps of the force; and a gallant show they made, not so much from any gaiety and glitter and variety of their uniforms and accoutrements, as from the serviceable, efficient, and compact appearance of the men.

Issuing thence into the Edgware Road, the procession made its way to the terminus of the Great Western Railway at Paddington. Here preparations had been made for an honourable reception of the Princess; but, although the ornamentation and decoration were perhaps adequate, they were by no means lavish. Accommodation was, however, provided for some fifteen hundred or two thousand ladies and gentlemen to witness the departure for Windsor. The Royal train was ordered to be in readiness at 4 o'clock, and at that hour all the arrangements for the transit by rail were complete. It was, however, ten minutes past five when the Royal carriages entered the station. Five minutes only were occupied in passing to the carriages, and at a quarter past five the train started, the engine being driven by the Earl of Caithness, a

well-known amateur locomotive engineer. On arriving at the station at Slough, it was found that the elaborate preparations which had been made by the railway directors and the authorities of the town had been entirely thrown away, for a dense and pouring rain intervened, and all the incidental features—such as a gay procession and a reception by the boys of Eton—were marred or else omitted. In close carriages, and amidst the darkness, scarcely pierced by partial illuminations, the Royal party proceeded rapidly to the castle, where they were received by Her Majesty, and rested after the fatigues of a long, and, to everyone concerned, most exciting day.

In closing this brief account of the meeting and greetings of this memorable event, it is only necessary to say that, although much was done, and successfully, to make London materially gay and bright, yet the real sight and the real reception, came from the people, who emphatically, and in the widest sense of the term, united to bid the Princess of Wales a truly British and hearty welcome. How well that welcome was deserved and has been reciprocated by Her Royal Highness is sufficiently well known, and the love and respect with which she is honoured by all classes of the community proclaims that the first reception in this country, was based upon a thorough knowledge of

her private worth and excellence, and an estimate which was based upon a faultless calculation.

ENTRANCE OF THE DUCHESS OF EDINBURGH INTO LONDON, MARCH, 1874.

The marriage of Prince Alfred, Duke of Edinburgh, and the Grand Duchess Marie Alexandrovna, only daughter of the Emperor of All the Russias, was solemnised at St. Petersburg on the 22nd of January, 1874, with the utmost pomp, and in accordance with the rites of the Orthodox and Anglican Churches respectively.

It was not, however, until Saturday, the 28th of the following month, that the Royal couple left the Russian capital *en route* for England. The following brief account of the circumstances, of this memorable progress and reception, compiled from authentic sources, will, we hope, not be without interest to our readers.

The Duke and Duchess took leave of the Empress, and left St. Petersburg by special train at 8.0 p.m. All the Grand Dukes were present at the railway station, and the Czar accompanied their Imperial and Royal Highnesses as far as Gatschina. Adjutant-General Count von der Goltz and Count von Lehndorff,

who had been ordered for special service in the suite of the Duke and Duchess of Edinburgh, were received in audience by the Emperor, and left to meet their Imperial and Royal Highnesses on the Russian frontier at Wirballen, where the Duke and Duchess arrived on Sunday night, and thence continued their journey to Berlin, arriving there on Monday morning.

The Imperial bride and Royal bridegroom were received by the Imperial Crown Prince and Crown Princess of Germany, the Prince and Princess of Wales, all the Princes of the Royal House, the two Princes of Wurtemburg, the Hereditary Prince of Saxe-Meiningen, and the members of the British and Russian Embassies. A company of the Alexander Regiment of the Guards was drawn up on the platform, with its band playing and colours flying. The Duke and Duchess were received with the utmost enthusiasm by a large assemblage of the *élite* of the city, and the children of the Crown Prince presented a bouquet of flowers to the Duchess. Their Imperial and Royal Highnesses were conducted by the Imperial and Royal personages to the Royal palace, where they were received by the Empress of Germany and all the Royal Princesses, with the chief officers of State. The Duke and Duchess, immediately after their arrival, paid a visit to the Emperor at the Imperial

palace. They were accompanied by the Empress on their return to the Royal Palace. The Duke and Duchess passed the evening in their private apartments, on account of its being the anniversary of the death of the Emperor Nicholas, the grandfather of the Imperial bride.

On Tuesday, the Duke and Duchess attended a commemorative celebration of the Czar Alexander's accession to the throne, at the Russian Embassy. They also partook of luncheon with the Count and Countess of Flanders at the palace of the Imperial Crown Prince, and upon their return to the palace gave several audiences. The Duke and Duchess visited the Emperor, and were afterwards present at the Court dinner given in the White Hall of the Royal Palace. The Emperor was not present. The Empress was conducted in to dinner by the Duke of Edinburgh who wore his Prussian Colonel's uniform, with the insignia of the Order of the Black Eagle. The Crown Prince escorted the Duchess, who was attired in a yellow satin dress with flounces, trimmed with black, and a black lace shawl; over her dress the crimson ribbon of the Russian Order of St. Andrew, a necklace of emeralds, and a diamond coronet. All the Imperial and Royal personages were present. The Empress drank to the Duke of Edinburgh, wishing him joy of

his marriage. Subsequently the Duke and Duchess, with the Empress and the members of the Imperial Court, attended a gala performance at the Opera ; after which their Imperial and Royal Highnesses took leave of the Emperor and Empress and the members of the Imperial family, and, accompanied by the Crown Prince and Princess and the Count and Countess of Flanders to the Lehrte station, they left Berlin at midnight for Verviers, where they were met, the following day, by the British and Foreign Ministers, and escorted in a special train to Brussels, where they arrived on Wednesday night, being received at the railway station by the King of the Belgians and a numerous suite, and afterwards at the Palace by Her Majesty the Queen of the Belgians.

On Friday, the Duke and Duchess took leave of Brussels, and proceeded to Antwerp, where they embarked on board the Royal yacht, *Victoria and Albert*, for Gravesend. Shortly after eight on Saturday morning, the *Victoria and Albert*, closely followed by the *Vivid* and the Belgian Government steamer *Leopold* II., entered the Reach at Gravesend. At that time and throughout the day, the *Duncan*, 30 guns, lay at anchor in the middle of the river, below the Terrace Pier. A short distance, on the other side of the Pier, lay the *Audacious*, ironclad, 14 guns, and a

little further on was the *Penelope*, twin screw corvette, 11 guns. Near the men-of-war were the tenders *Wildfire* and *Arrow*. The instant the Royal yacht came in sight, a salute was fired from the guns of Tilbury Fort, and from the ships of war. The *Duncan*, the *Audacious*, and the *Penelope*, manned yards and dressed, the Cross of St. Andrew being run up with the Cross of St. George and the Union Jack. The tenders also displayed a liberal abundance of streamers and pennants. Having steamed slowly up opposite the Terrace Pier, the *Victoria and Albert* was securely moored by nine o'clock, showing both the English and the Russian flags at her masthead. The hour fixed for the landing was eleven o'clock, and by half past ten, the Terrace Pier was crowded with privileged spectators. Soon after Prince Arthur and his suite arrived from London, and was immediately rowed on board the Royal yacht in one of her boats. The Duke and Duchess had in the meantime shown themselves on board the yacht, and had bowed in acknowledgment of the greeting which saluted them.

At five minutes before eleven they again appeared from the saloon, and descended the gangway of the Royal yacht. His Royal Highness wore his uniform as a Captain in the Royal Navy and the ribbon of the Garter. The Duchess wore a blue dress, a white

cloak and a white bonnet with fern trimming; and her parasol was white, lined with pink. As they descended the ladder the crew of the barge in which they were to cross to the pier raised their oars aloft, and accompanied this salute with three hearty cheers, which were taken up by the sailors manning the yards of the ships of war and by the crews of the merchant vessels, and the numerous pleasure steamers and small boats around the Royal yacht.

The landing stage and pier presented a splendid appearance as the barge rowed towards it. They were faced with rich draperies of scarlet cloth hung with gold lace, and conspicuous along the front of the roofing of the piers was the word "Welcome!" in letters of gold braid. A covered way led up to a platform, from which, at right angles, was another flight of steps to a second platform overlooking the river. From this platform the pier itself was approached by a third series of stairs under a triumphal arch, bearing the inscription in gold—

"Kent welcomes her Earl and his Bride."

On arriving at the head of the last flight of steps, the Duke and Duchess were met by the Mayor and his daughter, Miss Beatrice Lake, the Recorder, the Town Clerk and the Bishop of Rochester, and Miss

Lake had the honour of presenting a magnificent bouquet to Her Imperial Highness. Countless flags were hung on the roof of the pier and at each side of the building; hanging baskets of flowers descended from the centre, and the lamps were wreathed with red and white camelias and an edging of green leaves, the result of the whole being very effective. Outside the pier an escort of the 7th Hussars and a detachment of the Royal Marines were drawn up. The Royal couple were followed along the pier by a brilliant company, to which were now added the suites who had accompanied them from St. Petersburg. At the front or entrance end of the pier an Address from the Mayor and Corporation of Gravesend was presented to the Duke and Duchess, after which the Royal party entered the carriages which were waiting for them, and, the Mayor's carriage leading the way, drove slowly off to the South Eastern Railway station, followed by the 7th Hussars, the Royal Marines, and the Royal Artillery. From this point to the railway station the Royal pair passed under triumphal arches with Russian words of welcome on one side, and English on the other; and the whole line of route was decorated with Venetian masts bearing banners, flags, and other insignia of honour. At length the procession reached the station, where a Special Train

was in readiness to convey the party to Windsor, and at half-past 11 the illustrious pair started from Gravesend amid great cheering, the Duke and Duchess, with Prince Arthur, repeatedly acknowledging the salutations of the spectators. A cheer from the Naval School boys and the cadets was the farewell greeting of the Royal party.

On the arrival of the train at Windsor, which took place punctually at one o'clock, a very interesting scene took place, which we have much pleasure in recording. The Queen's station had been carpeted and decorated. The Mayor and Corporation of Windsor were in attendance, the 79th Highlanders forming a guard of honour outside. The Queen, with the Prince and Princess of Wales and other members of the Royal Family and suites, arrived from the Castle a very few minutes before the train entered the station. Her Majesty wore a white miniver jacket with black spots, a black bonnet in the trimming of which there was some sprinkling of white, and carried a grey parasol; and the Princess of Wales wore a Russian sable over a green dress, with a green feather in her bonnet. Princesses Christian and Beatrice were similarly attired, but the latter wore a light blue bonnet. Princess Louise was in mourning for the Dowager Duchess of Argyll. The Prince of Wales wore the

uniform of a general officer, and Prince Leopold was in Highland costume.

As the train came into the station amid the cheers of the company, Her Majesty stepped from the waiting room to the platform. Close behind her stood the Prince and Princess of Wales, Prince and Princess Christian, Princess Louise, Princess Beatrice, Prince Leopold, the Duke of Cambridge, and the two eldest boys of the Prince of Wales. The train was skillfully driven, so that the door of the chief saloon carriage came to a stop opposite the door of the Royal waiting room. It had hardly halted before the Duke of Edinburgh jumped hurriedly out, embraced his mother, and turned to assist his young wife. No sooner had the Grand Duchess set foot on the platform than a glad smile lighted up the features of the Queen, who advanced to meet her, took her in both arms before she could make any courtesy or formal greeting, and kissed her repeatedly on both cheeks with the warmest affection. This embrace was returned with equal warmth of feeling. When the Queen had thus welcomed her daughter, the Prince and Princess of Wales kissed the Grand Duchess. They had, of course, only lately parted from her in Russia. But Princess Helena, Princess Louise, and Princess Beatrice were sisters now seen for the first

time. It was their turn now to salute the Grand Duchess. Prince Leopold took the like privilege, and then the Grand Duchess, stooping down, gave a hearty embrace to her husband's nephews, Prince Albert Victor and Prince George, who held up their cheeks to be kissed, with a childlike wonder and simplicity. Other greetings were exchanged between other members of the Royal family, and the Royal cortége, consisting of eight carriages, without further loss of time, was marshalled for the return to the Castle.

The Royal carriages, escorted by a detachment of the 2nd Life Guards, passed the Guard of Honour of the 79th Highlanders at the station, and proceeded up the streets of Windsor, which were lined by the Grenadier Guards, the 79th and the Berkshire Volunteers, which last-named corps mustered nearly 700 strong. The streets were profusely decorated, and displayed many Russian flags. On the wall of that building, a part of the Castle which was occupied by the choristers of St. George's Chapel, was a huge yellow banner, inscribed with the music and words of the Russian National Hymn. The carriages passed through Thames Street, and instead of turning up Castle Hill, which would have been the shortest way, the route was extended along High Street, past the

Town Hall, and so to the Queen's entrance at the top of the Long Walk. Here the band of the 2nd Life Guards was stationed, and the slope up to the Castle from the iron gates leading to the Long Walk was kept by a detachment of the same regiment. The strains of the Russian National Anthem were heard once more. A battery of the Royal Horse Artillery fired a Royal salute as the procession entered the Park. Outside George IV.'s gateway and on each side of it, the boys of Eton were gathered, and they gave the Grand Duchess three hearty cheers as she entered the gateway of the Royal Castle.

Passing under the gateway while the guns in the Long Walk were still firing the Royal salute, the carriages turned to the left, and went round the gravelled quadrangle to the Queen's entrance. This great square of well-kept gravel, walled round on every side by grey walls and towers, is one of the most imposing features of the Castle. At the Queen's entrance the great officers of the household and others waited to receive Her Majesty—the gentlemen, wearing levée dress, being on the right, and the ladies in morning indoor dress, on the left.

The carriages stopped at the Queen's entrance. The Duke of Edinburgh alighted and handed the Queen and the Duchess from their carriage. Her Majesty,

doing the honours of her Castle, gave her hand to her new daughter, and, preceded by the Lord Chamberlain and Lord Steward, Her Majesty, the Duchess, the Duke, the Prince and Princess of Wales, and the other members of the Royal family, followed by the suite, ascended the staircase to the corridor. Here the household was severally presented by the Queen to the Duchess of Edinburgh. Their Royal Highnesses were then conducted to their apartments.

In the evening the town of Windsor was brilliantly illuminated. The principal objects of attraction were the South Western Railway Station and the Town Hall. The Eton boys hung out Chinese lanterns from every window. At eight o'clock there was a display of fireworks in a field at Clewer, a short distance from St. Mark's School. This being over, a monster bonfire was lighted. It comprised some thousands of faggots, with tar and paraffin barrels, and continued to burn for some hours, lighting up the country for miles round.

The State entrance of the Queen and the Duke and Duchess of Edinburgh into London took place on the Thursday following the arrival at Windsor. It was an event which all classes and ranks of her Majesty's liege people regarded with such affectionate interest as they have always felt in the domestic happiness of the

Royal Family, now increased by the welcome presence of an amiable and illustrious lady, the new-married wife of our Sailor Prince.

The weather, let it be called English or Russian, was certainly not so agreeable on that day of her reception in the Metropolis as on the preceding Saturday—a bright and spring morning, when the young Duchess landed at Gravesend, with her husband. It was a rough, harsh, inclement, wintry day. The Queen and her sons and daughters, before starting from home, had a foretaste of the bad weather, in the snow falling heavily at Windsor. By ten o'clock the park and grounds about the Castle were covered with an inch of snow, and the route to the Great Western Railway station, though gaily decorated, looked the reverse of inviting. Windsor was embellished with flags, and the railway station was adorned with flowers and bunting.

Her Majesty, the Duke and Duchess of Edinburgh, Prince Leopold and Princess Beatrice, left Windsor at eleven o'clock, with an escort of Scots Greys, driving in close carriages to the station, where the Royal party were received by a Guard of Honour of the 1st battalion of the Grenadier Guards, the band of the Scots Greys being also present. The Royal party passed over the carpet, bestrewn with daisies and bouquets, to

the saloon, where a basket of roses, ferns, and other flowers had been placed by Lady Gooch. The band played a Russian air on their arrival. The Queen and Royal party left in a special train at 11.5. The train was drawn by the Engine "Queen," gaily decorated with English and Russian colours, with the initials "A. M." in flowers on the top.

The train containing the Royal party arrived at Paddington, shortly before twelve o'clock. Throughout the route to Buckingham Palace no prettier scene could be found than its commencement at the railway station; and there was no heartier welcome than was given by the occupants of the crowded platform as the train drew up. The interior of the station was beautifully decorated for the occasion. The train, which included a new saloon carriage built expressly for the use of Her Majesty, was brought into the station so that the Royal saloon drew up right in the centre of the arrival platform. On each side of the open space, across which Her Majesty, the Duke and Duchess of Edinburgh, Prince Leopold, and Princess Beatrice passed to their carriages in the covered roadway, were seats for about 600 people, on chairs and benches raised one above the other, and covered with red drapery. The platform along the length occupied by the train was covered with crimson cloth, the space

between the stands being carpeted. The long arch covering the platform was a mass of bunting of all kinds, the centre being hung with the flags of all nations, and the girders supporting the arch being almost hid with small groups of banners. At the intersection of the arches other rows of long flags and banners depended; and there were branches of evergreens hanging from the pillars, and in baskets from the girders. The Guard of Honour was composed of the 6th Dragoon Guards, who lined the roadway, and who presented arms as the Royal party alighted, and entered the carriages in waiting for them.

The Queen, with the Duke and Duchess and other Royal personages, started from Paddington and drove steadily down Edgware Road, Oxford Street, Regent Street, Waterloo Place, past Charing Cross, through the Horse Guards, along the Mall, to Buckingham Palace, the route being lined with troops.

There was a large concourse of people opposite the Great Western Hotel and Praed Street station, and in the adjacent approaches, in spite of the weather, which had been as bad as could well be imagined during the early part of the morning. The streets in Paddington over which the procession would pass, had been thoroughly swept, and gravel was put down to make them safe for the transit of

the troops and carriages. The streets outside the station were kept by a few horse soldiers, and in London Street, the thoroughfare immediately opposite the station, each pavement was lined by Royal Engineers, backed by policemen.

Everywhere along the route immense crowds of people congregated, who cheered lustily as the short procession passed along, in spite of the snow, which fell so persistently. The gardens in front of the houses were, in most houses, filled with stands, many of them uncovered to the air. It was at the junction of Marylebone Road and Edgware Road, that the first noticeable decorations commenced. Venetian masts were placed at close intervals, coloured yellow and white, with cords suspended from the top of each, containing little flags and banners. There were many mottoes placed on the drapery and amid the evergreens, with which several of the houses were ornamented. Some of these were in Russian; most were in English, but all signified a cordial welcome to the Russian Duchess.

The Marble Arch was reached by a quarter past 12 o'clock, and by this time the snow had ceased to fall. A great number of people were at this part, and even the top of the arch itself was crowded with spectators.

Oxford Street appeared to have expended a good deal of its enthusiasm in its decorative efforts. The open space of Regent Circus was thickly crowded, and the cheering tremendous. Regent Street seemed anxious to atone for its unfinished condition by its hearty reception of the Royal visitors, all the windows being closely packed. Enthusiasm, however, may be said to have reached its height when the Royal carriage came opposite No. 74, where a balcony filled with children decked in the colours of the two nations threw bouquets into the roadway, and from the windows of the house the same pretty and significant missives were sent in profusion. This appeared to please and slightly to surprise the fair young bride, who repeatedly smiled and bowed her acknowledgments.

A ray of sunshine burst forth as the cheering indicated the near approach of the cortége to Pall Mall, and the Royal carriage was stopped for a moment to the westward of the Crimean monument, to which the particular attention of the Duchess was called. The Guards' band, stationed at the east of the monument, struck up the National Anthem, followed by the Russian National Hymn, and the procession passed on amidst enthusiastic cheering. In front of the Nelson monument about 350 boys of the Duke of York's school were stationed with their band, and a

large number of boys in naval uniform. During the progress down Charing Cross the enthusiasm was great and the cheering general. In front of the Admiralty a large number of blue jackets, armed with carbines and cutlasses, were stationed. Their duty in keeping the crowd within bounds was very light, but they saluted the Royal party, and their salute was graciously returned. The scene at the Horse Guards was very imposing, and, the entrance to the Park being narrow, the crowd had an opportunity afforded them of gazing at the Royal party, of which they did not fail to avail themselves. The cheering under the arch was echoed and re-echoed, and was taken up by the crowds who lined the road on each side of the carriage drive. At the Duke of York steps an immense assemblage had gathered, and expressions of Royal greeting were very hearty. A running volley of cheers accompanied the cortége to the gates of the Palace, inside which 400 of the boys of the *Chichester* and other training ships were stationed. At the gate itself the throng was very dense, and sent forth cheer upon cheer for some time after the Royal party were fairly within the Palace. They kindly showed themselves for a few moments at a balcony in front, and retired amid tumultuous and prolonged cheering.

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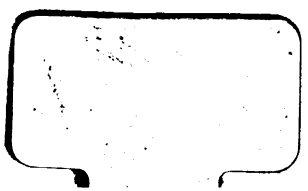
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